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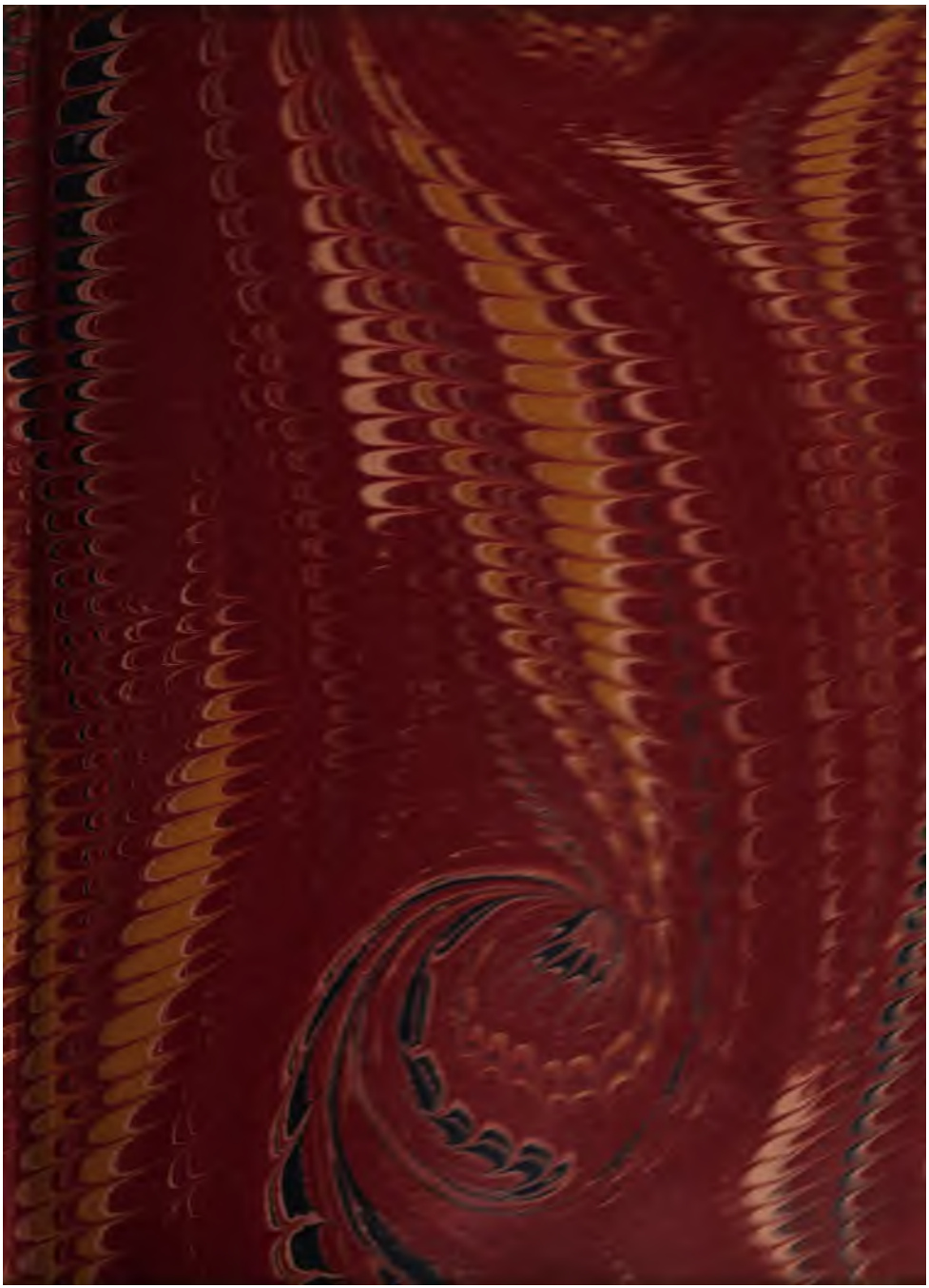


CHRISTS Personall Reigne on Earth, One Thousand Yeares with his SAINTS.

The Manner, Beginning, and Continuation of his Reigne clearly proved, by many plain Texts of Scripture, and the chiefe Objections against it fully answered.

Explaining the 20 of the *Revelations*, and all other Scripture-Prophesies that treat of it.

By Robert Maton, *Preacher of the Word.*

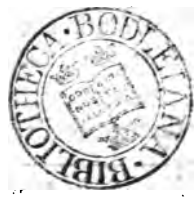
Containing a full reply to Mr. *Alexander Petrie* a *Scotch* Minister, who wrote against his Booke called *Jsraels Redemption.*

Divided into two Parts, The first concernes the *Jewes* Conversion to the Faith, and Restoration into a visible Kingdom in *Judea*; and the second, our Saviours visible Reigne over them, and all other Nations at his next appearing.

Joel 3.2. *In the Valley of Jehoshaphat, &c. pointing out the very place.*
Isa. 8. 20. *To the Law, and to the Testimony, if they speake not according to this word, it is because there is no light in them.*

LONDON,
Printed and are to be sold by *John Hancock* in *Popes-Head-Alley.* 1652.

130. I. 48.


BIBLIOTHECA · BODLEIANA

ISAIAH 49. v. 13. &c.

SIng, O Heaven, and be joyfull, O earth, and breake forth into ſinging, O mountaines: for God hath comforted his people, and will have mercy upon his afflicted.

But Sion ſaid, The Lord hath forſaken mee, and my Lord hath forgotten me.

Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the Sonne of her wombe? yea they may forget, yet will not I forget thee.

Behold, I have graven thee upon the palmes of my hands; thy walls are continually before me.

Thy children ſhall make haſte, thy deſtroyers and they that made thee waſte, ſhall goe forth of thee.

Lift up thine eyes round about, and behold: all theſe gather themſelves together and come to thee: as I live ſaith the Lord, thou ſhalt ſurely cloth thee with them all, as with an ornament, and bind them on thee as a Bride doth.

For thy waſte and thy deſolate places, and the Land of thy deſtruction ſhall even now be too narrow by reaſon of the Inhabitants, and they that ſwallowed thee up ſhall be farre away.

The children which thou ſhalt have after thou haſt loſt the other, ſhall ſay againe in thine eares, The place is too ſtraight for mee: give place to me that I may dwell.

Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone, theſe where had they been? &c.

ROM. 11. VER. 28. &c.

As concerning the Goſpel, they are enemies for your ſake: but as touching the election, they are beloved for the Fathers ſake. For the gifts and calling of God are without repentance.

For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelieſe:

Even ſo have theſe alſo now not believed, that through your mercy they alſo may obtaine mercy.

For God hath concluded them all in unbelieſe, that he might have mercy upon all.

TO

TO THE READER.

Courteous Reader,

Here are two main obſtacles which debarre men from the apprehenſion of Gods word: the one, a ſtrange language; the other, a ſtrange interpretation. The firſt is proper to Papiſts; the other is common to Proteſtants and Papiſts: and is indeed the more dangerous, ſeeing an unknowne tongue doth onely hide the truth from the unlearned, and ſo may ſomewhat eaſily be avoyded: but a falſe interpretation doth equally deprive both the wiſe and the ſimple of it: and ſo cauſeth the blind to leade the blinde. For whatſoever text of Scripture is expounded any otherwiſe then God meant by it, it is according to its interpretation, the word of man, and not of God, and conſequently in adhering to ſuch interpretations, we believe not what God ſaith, but what man doth make him ſay. Now of Scriptures that are miſunderſtood, ſome are ſo difficult, that it is not poſſible to give a peremptory interpretation of them, of which ſort are ſome paſſages in

Daniel, *in the* Revelation, *and here and there in other parts of the Scripture*) *and in theſe we ſhould either confeſſe our ignorance, or deliver our thoughts as evidences only of our deſire to attaine to the perfect knowledge of Gods word. Others againe are ſo plaine, that every common and ordinary underſtanding, if left to it ſelfe, cannot chooſe but take them in their true ſenſe; and not in that which is thruſt upon them by a falſe gloſſe. And of theſe ſome have been a long time controverted; and others have as long paſt unſuſpected, amongſt which are the many Prophecies which God hath reveal'd touching the future reſtauration of the* Jewes, *and the perſonall reigne of our Lord Jeſus Chriſt on earth. And ſurely whatſoever was the ground of the miſinterpretation of theſe Prophecies at the firſt, (whether an hatred of the* Jewes, *whom alone in their proper ſenſe they doe concerne, or ſome ſiniſter and ſelfe-reſpects) whatſoever, I ſay, was the ground of it at the firſt, the continuance of it hath been occaſioned by the inconſiderancie of the ungrounded application of the words* [Jew and Iſraelite] *indifferently to the* Jewes *and* Gentiles: *and of the words* [Iſrael, Sion, and Jeruſalem] *to the Church of the* Gentiles, *when as there is not one text in all the Scripture, wherein a* Gentile *is cal'd a* Jew, *or an* Iſraelite; *or wherein the Church of the* Gentiles *is cal'd,* Iſrael, Sion, *or* Jeruſalem. *Thoſe texts,* Rom. 2. ver. 28. *and* 29. *and* chap. 9. ver. 6. *and* 7. *are both by* Piſcator *and* Pareus *underſtood of the* Jewes *only. And theſe words* Gal. 6. ver. 16. [upon the Iſrael of God] *are both by the ordinary and interlineary gloſſes underſtood likewiſe of the* Jewes *onely: ſo that it is, as if the Apoſtle had ſaid,* And as many as walke according to this rule, peace be on thoſe Gentiles and mercy, and peace and mercy on thoſe Jewes. *And ſurely if*

that text be not thus distinctly understood of the faithfull Jewes *and* Gentiles; *there will either be a tautologie in the words: or else the last words must be understood of the* Israel *in* blindnesse, *to whom the Apostle doth here also wish mercy, according to that which he saith of them,* Rom. 10. ver. 1. That his hearts desire and prayer to God for Israel was, that they might be saved. *And that the Tribes of the children of* Israel, Rev. 7. ver. 4. *are properly to be understood,* Ribera *and others acknowledge, and* Pareus *though he enclines to an allegorical interpretation of them in his commentaries on the* Revelation, *yet in his explication of the* 18. *doubt of the* 11. chap. *to the* Rom. *he thus resolutely determines against it.* Quod Oraculum ad literam de conversione Judæorum planè intelligendum videtur, quoniam Israelitæ signati in frontibus, ibi disertè discernuntur a (signatis) gentibus, populis, & linguis reliquis, ver. 9. *Which Prophecie, saith he, doth plainely seeme to be understood of the conversion of the* Jewes *according to the letter: because the sealed* Iewes, *are expressely distinguisht from the* (*sealed*) *Nations, people, and tongues,* ver. 9. *To which we may adde, and because the sealing of these* Jewes *all at once, before the execution of the ensuing plagues, doth imply that they should be all living when the plagues begin, and while the plagues continue, as we find them at the sounding of the fift Trumpet,* chap. 9. ver. 4. *And because also the plagues are not ordinary plagues, but extraordinary: not such plagues in which the sealed persons are to be any way sharers with the unsealed; but such plagues as were brought on* Pharaoh *and his people, when* Israel *was wholly exempted from them. Moreover St.* Paul, Gal. 4. ver. 25. &c. *is so farre from making* Jerusalem *that was then* (Jerusalem *in her legall and Mosaicall estate*) *a type of*

Heaven, or of the Christian Church; that he plainely affirmes she was an enemy to the children of promise, the children of Jerusalem which is above, ver. 26. *that is, of* Jerusalem *which is to be restor'd from above: for seeing Interpreters acknowledge, that this* free Jerusalem, *is not to be understood of a* Jerusalem *which is locally in Heaven; but of a* Jerusalem *on earth: cal'd* Jerusalem which is above, *in respect of its originall and spirituall endowments from thence, as* Pareus *observes: seeing I say, they acknowledge thus much, they might, in my conceit, have seene as well, that it could not be understood of the Church of the* Gentiles, *the Christian Church that now is. First, because this could not be cal'd* Jerusalem, *unlesse* Jerusalem *had been a type of it; which the Apostle denies. Secondly, because the Apostle,* ver. 25. *distinguisheth* [Jerusalem in bondage] *as well in time, as in condition, from the* [free Jerusalem] *calling her* [Jerusalem that now is,] *which argueth that the* [free Jerusalem] *was not then: and consequently could not be meant of the Christian Church then also in being. And thirdly, the Prophecie which he alledgeth,* ver. 27. *out of* Isaiah chap. 54. ver. 1. * Rejoyce thou barren that bearest not, &c. *doth infallibly declare, that he meant by the* [free Jerusalem,] *which is the mother of us all, the Jerusalem, which shall be rebuilt and inhabited by Christ himselfe at his comming from Heaven with all the Saints. For first, this barren and desolate* Jerusalem, *is oppos'd to the* Gentile *Nations,* ver. 3. *who are not said to be her seed, or naturall people: but to be* inherited by her seed, *that is, to be held tributaries by the* Jewes, *as other Prophecies doe abundantly testifie. And secondly, this* barren Jerusalem, ver. 6, 7. *is called,* a wife of youth, when was refused: *and said to be forsaken,* but for a moment

* Isa. 49. ver. 14, 15, &c.

ment *in respect of the everlasting and immovable kindnesse with which she shall be received, which cannot possibly be meant of the* Gentiles, *to whom the Lord was not married, and whom he tooke not for his people, till this wife of youth was refused and forsaken. And because she was to be a long time barren and desolate after her destruction by the* Romans, *therefore the Apostle,* Heb. 13. ver. 14. *saith of her,* For here wee have no continuing City, but wee looke for one to come, *which City to come, is the City the Prophet here speakes of, as remarried, and more fruitfull after her barren and desolate estate, then before: and which the Apostle calls,* [Jerusalem which is above] *and the* [free Jerusalem,] *and of which also he saith,* Heb. 12. ver. 22. But ye are come unto Mount-Sion, and unto the * City of the living God, the heavenly Jerusalem, and to an innumerable company * of Angels, to the * generall Assembly and Church of the first-borne, which are written in Heaven, &c. *which doubtlesse may well be applyed to the Church triumphant on earth under Christ her Head, with whom the Angels shall come, and on whom they shall visibly attend at his next appearing: but not to the Church now militant on earth, as* Piscator *and* Pareus *apply this also. And this may serve as a* [Lydius Iapis,] *as a touch-stone to shew how unadvisedly the words* [Jew, Israel, Sion, and Jerusalem] *are figuratively expounded, of the faithfull in generall. And indeed seeing the* Iewes *before the incarnation of Christ, did never call the Converts of the* Gentiles, Iewes, *but alwayes Proselytes: it is not likely, that the Apostles would then begin to call them* Iewes; *when the believing* Iewes *themselves were (in respect of their Faith) to be called Christians, and not* Iewes. *Neither is it likely, that*

* Psal. 46. v. 4
Psal. 48. v. 1. 2
Psal. 87. v. 3
Isa. 60. v. 14
Ezek. 48. v. 35
* Mat. 16. ver. 27.
2 Thess. 1. v. 7
Ioh. 1. v. 51
* Eph. 1. v. 10. 11. 13, 14.
Rev. 10. v. 7
Ioh. 10. v. 16

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* Mat. 16. ver. 27.
2 Thess. 1. v. 7
Ioh. 1. v. 51
* Eph. 1. v. 10
11. 13, 14.
Rev. 10. v. 7
Ioh. 10. v. 16

the

the words [Iſrael, Iudah, Sion, Jeruſalem, &c.] *ſhould have been ſo often us'd in the Prophets, without any intimation of a figurative ſenſe, yea with ſuch evident circumſtances and contents ſhewing the contrary, if they had been myſtically intended: this alſo I ſay, is nothing likely, ſeeing in the* Revelation *the myſticall ſenſe of* Sodom *and* Egypt, *but once ſpoken of; and of* Babylon, *but ſeldome mentioned, is plainely intimated unto us in the* 11. *and* 17. *chap. And for my owne part I am perſwaded, that the myſticall interpretation of the plaine Prophecies which concerne the* Iewes *future reſtauration in their owne Land, and our Saviours and the Saints viſible reigne over them and all other Nations hath been the occaſion of the various and unſatisfactory interpretations of moſt part of the* Revelation, *and of ſome part of* Daniels *viſions: and that Divines will neither concurre in Judgement, nor come neare the truth in much of theſe obſcure Prophecies, till they agree upon the proper expoſition of the foreſaid plaine Prophecies; as Mr.* Mede *that renowned Author calls them, in the* 293. *and* 294. *pages of his Comment, on the* Apocalyps, *where he commends this to the conſideration of them that are learned, and able to judge of the myſteries of Divinity, to wit,* Whether it be not the beſt and eaſieſt way of dealing with the Iewes; not to wreſt the moſt cleare Prophecies touching the affaires of Chriſts ſecond and glorious comming, to his firſt: but to perſwade them, that they are to expect no other Meſſias, to accompliſh all thoſe things, then that Ieſus of *Nazareth*, whom their fore-fathers crucifyed—For while we thus wreſt thoſe moſt cleare Prophecies, *ſaith he*, the Iewes deride us, and are the more hardned in their unbeliefe. *And doubtleſſe this, and the Idolatry*

of

*of Papiſts are the principal motives, which keep us at ſuch a diſtance in affection, that the ordinary meanes of ſalvation, the preaching of the Goſpel, is neither exerciſed by us amongſt them, nor ſought unto by them amongſt us. But yet theſe ſtumbling blocks ſhall neither binder, nor delay the extraordinary meanes of their ſalvation, at their generall converſion. For the *time is ſet, in which* the Spirit ſhall be poured on them from on high: *and in which their ſo plentifully and ſo plainely foretold deliverance ſhall be fully accompliſhed at the appearing of our Lord Jeſus Chriſt. And therefore, beloved Reader, ſeeing thou knoweſt theſe things before, beware that thou be not ſtill led away with the errour of an unwarrantable (and indeed pernicious) intepretation, by reaſon whereof the way of truth is evill ſpoken of; but grow in grace; and in the knowledge of our Lord and Saviour Jeſus Chriſt, to whom be glory both now and for ever. Amen. Farewell.*

* Iſa. 32. ver. 13, 14, 15.

Thine in the ſervice of

the Lord,

ROBERT MATON.

AN

AN ANSWER TO Mr. PETRIE'S Preface:

Preface.

Firſt, Some Prophecies ſpeake plainly of Chriſt, and cannot be underſtood of another; Eſa. 9. 6. Unto us a child is borne, unto us a ſonne is given, his name ſhall be called Wonderfull, &c. *Some are typicall, or delivered with covers of things ſignifying Chriſt, his offices and benefits. And of theſe ſome are ſpoken of the type, or thing ſignifying, and can be underſtood onely of the thing ſignified; and ſome are true both of the type and of Chriſt, either in the ſame, or in a different manner, that is, ſome are true of both in a proper ſenſe; ſome are true of both in a tropicall or figurative ſenſe; and ſome are true of the one properly, and of the other figuratively. All theſe ſorts are manifeſt in ſundry Prophecies: here I touch one for all,* 2. Sam. 7. 12. When thy dayes be fulfilled, and thou ſhalt ſleep with thy Fathers (*ſaith the Lord unto* David) I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowells, and I will eſtabliſh his Kingdome. *This was true in the perſon of* Solomon, *and of Chriſt too properly.* v. 13. He ſhall build an houſe for my name. *This was true of* Solomon *in the proper acceptation of the word* [*houſe*] *and figuratively of Chriſt, who ſaid,* Matth. 16. 18. Upon this rock will I

build my Church. *It followes*, I will eſtabliſh the throne of his Kingdome for ever. *This was not true of* Solomon *in reſpect of his perſon, (for he died) neither of his poſteritie, from whom* Jacob *had foretold that the Sceptre ſhould depart at the coming of* Shiloh, Gen. 49. 10. *but of Chriſt it is true: for his Throne is eſtabliſhed for ever and ever.* Heb. 1. 8. v. 14. I will be his Father, and he ſhall be my ſon. *This is true of* Solomon *in reſpect of adoption, and of Chriſt in reſpect of eternall generation.* Fifty, *it is ſaid there*, If he commit iniquity, I will chaſten him with the rod of men ——— but my mercy ſhall not depart from him, *as I tooke it from* Saul. *This is true of* Solomon, *and not of Chriſt (who was free of ſinne) unleſſe we underſtand his members, or their ſinnes imputed unto him.* v. 16. Thy houſe and thy Kingdome ſhall be eſtabliſhed for ever before thee: thy Throne ſhall be eſtabliſhed for ever. *This cannot be underſtood of* David *or* Solomons *houſe or Kingdome (as experience proves now for the ſpace of 1600. years, and more) but of Chriſts houſe and Kingdome, which ſhall never faile. By this one paſſage it is manifeſt; Firſt, how miſerable ignorance it is, to expone all the Prophecies after one and the ſame manner, or in a proper ſenſe onely. Secondly, that the Evangeliſts and Apoſtles exponing theſe Prophecies in a ſpirituall and figurative ſenſe, doe not wreſt them, even albeit theſe have been fulfilled ſome way before; but according to the intendment of the Spirit they bring them unto Chriſt, who is the end of the Law, and ſcope of the Prophets.*

Anſwer.

The Prophecies which we have alledged for the Jewes deliverance, and our Saviours reigne on earth, are all plaine prophecies: and therefore your diſtinguiſhing of the prophecies into plaine and typicall prophecies, is very unſeaſonably (that I ſay not craftily) applyed againſt us. However in the firſt place, the Reader may obſerve, that we have as much reaſon to beleeve, that the Prophecies which ſpeak plainly of the Jewes, cannot be underſtood of any others; as we have to beleeve, that the Prophecies which ſpeake plainly of Chriſt cannot be underſtood of another: and conſequently that you doe very erroneouſly interpret theſe Prophecies, when you underſtand by them, the converſion of the Gentiles. And ſecondly, he may obſerve, that having cited 2 *Sam.* v. 12 *When thy dayes be fulfilled, and thou ſhalt ſleep with thy Fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowles, and I will*

will

AN ANSWER TO Mr. PETRIE'S Preface:

Preface.

Firſt, Some Prophecies ſpeake plainly of Chriſt, and cannot be underſtood of another; Eſa. 9. 6. Unto us a child is borne, unto us a ſonne is given, his name ſhall be called Wonderfull, &c. *Some are typicall, or delivered with covers of things ſignifying Chriſt, his offices and benefits. And of theſe ſome are ſpoken of the type, or thing ſignifying, and can be underſtood onely of the thing ſignified; and ſome are true both of the type and of Chriſt, either in the ſame, or in a different manner, that is, ſome are true of both in a proper ſenſe; ſome are true of both in a tropicall or figurative ſenſe; and ſome are true of the one properly, and of the other figuratively. All theſe ſorts are manifeſt in ſundry Prophecies: here I touch one for all*, 2. Sam. 7. 12. When thy dayes be fulfilled, and thou ſhalt ſleep with thy Fathers (*ſaith the Lord unto* David) I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowells, and I will eſtabliſh his Kingdome. *This was true in the perſon of* Solomon, *and of Chriſt too properly.* v. 13. He ſhall build an houſe for my name. *This was true of* Solomon *in the proper acceptation of the word* [*houſe*] *and figuratively of Chriſt, who ſaid*, Matth. 16. 18. Upon this rock will I

ſies of Chriſts Kingdome, or the *Jewes* deliverance in a proper ſenſe onely: but rather manifeſt inſolence in you to ſay ſo, and to affirme withall, [that the Evangeliſts and Apoſtles expound them in a ſpirituall and figurative ſenſe,] when you can bring no plaine text to demonſtrate what you ſay.

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Secondly, So the promiſes of deliverance from *Babell* had their owne accompliſhment in the dayes of *Ezra* and *Nehemiah*: but that was not all the meaning of theſe prophecies, which were in another manner and more fully performed by Chriſt: for this cauſe it is ſaid, *Col.* 1. 12. *Giving thankes unto the Father, who hath made us meet to be partakers of the inheritance of the Saints in light, who hath delivered us from the power of darkeneſſe, and hath tranſlated us into the Kingdome of his deare Sonne, in whom we have redemption through his blood*; And *Revel.* 5. 9. *Thou haſt redeemed us unto God by thy blood, out of every kindred, and people, and nation.* There is our Redeemer more glorious then *Ezra* or any other: there is our inheritance and Kingdome better then *Jeruſalem*: and there is a redemption from all nations. Now when theſe prophecies are fulfilled once in reſpect of the type, and againe in a more tranſcendent manner by Chriſt; if we deny what God hath done, we are falſe and ungrate: and if we expect them to be fulfilled yet againe in the type, it were a worſe returning then that of the *Galatians*, *chap.* 4. 9. (that was unto the types of his Prieſtly, and this unto the types of his Kingly office) and Chriſt is become of none effect unto ſuch.

Anſwer.

As we doe not doubt but that the prophecies of the *Jewes* deliverance from *Babylon*, had their accompliſhment in the dayes of *Ezra* and *Nehemiah*: So we cannot grant that the prophecies which we have alledged for the *Jewes* future deliverance from their captivity, doe at all concerne their deliverance from *Babylon*. Nor that thoſe which concerne their *Babyloniſh* deliverance, were types of the *Gentiles* converſion. And you have neither quoted any one of the prophecies, which ſpeake of their deliverance from *Babylon*, nor ſhewed out of the Evangeliſts or Apoſtles any one text, where the application of theſe prophecies to the converſion of the *Gentiles*, is intimated.

intimated. And therefore though it be true, that the Father hath made us meet to be partakers of the inheritance of the Saints in light; and delivered us from the power of darkneſſe, and tranſlated us into the Kingdome of his deare Sonne, in whom we have redemption through his blood, even the forgivenеſſe of ſins, and that Chriſt hath redeemed us unto God by his blood, out of every kindred, and people, & nation; yet it is not true, that this was prefigured by the *Jewes* deliverance from *Babylon*, but by the ſacrifices and legall Ceremonies, which did foreſhew both the death, and the efficacie of Chriſts death, in whom alone we have redemption from the power of ſinne and the grave. Neither is it true that the Kingdome of Chriſt of which we are now onely made meet to be partakers, is yet in being; or that it ſhall be, till Chriſts appearing with the Saints in light; (as we ſhew in our *Reply*) and therefore you muſt make better proofe of theſe Premiſes, to wit, that ſuch prophecies as are properly fulfill'd in the type, may be figuratively fulfill'd in the antitype: and that the Prophecies which we have quoted for the *Jewes* future deliverance, doe foreſhew their deliverance from *Babylon*. And that thoſe which foreſhew that deliverance, were typicall Prophecies. You muſt make better proofe, I ſay, of all this, before you can conclude, [That we deny what God hath done; or that we expect that is to come which is already paſt.] Yea it is very abſurd to thinke, that the Prophecies which concerne the *Jewes* deliverance from *Babylon*, were typicall prophecies; First, becauſe they are plaine Prophecies, which you confeſſe cannot be underſtood of any other, but of them of whom they ſpeak. And ſecondly, becauſe the type would not be of equall latitude with the thing typified, the redemption of the *Jewes*, with the redemption of themſelves, and all other Nations. And beſides it is manifeſt, that the Prophecies which we have alledg'd out of *Zechary* touching the Jewes future deliverance, (and which agree ſo well with the reſt in other Prophets) were reveal'd after the accompliſhment of the *Jewes* returne from *Babylon*; and therefore cannot poſſibly be underſtood of that, but of a deliverance not yet accompliſhed, and conſequently too cannot be typicall prophecies, becauſe they have not been fulfil'd in the type.

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Thirdly, the elect Jewes *did not rest upon the Mosaicall Types, but all the Prophets gave witnesse unto Christ, that through his Name, whosoever believes in him shall receive remission of sinnes,* Act. 10.43. *they believed that through the grace of the Lord Jesus Christ they should be saved even as we,* Act. 15.11. *in this faith they died,* Heb. 11.13. *I say this Faith, because a Faith is one in respect of the object,* Eph. 4.5. *So the Apostle declares our Faith by the example of the ancients. Neither did they rest on the promises as an earthly,* but they desired a better Country, that is, an heavenly, Heb. 11.16. *and when they were tortured, they would not accept deliverance from their torments, that they might obtaine a better resurrection,* v. 35. *was that an earthly hope? no; they believed the redemption of their soules by the Messias,* Psal. 34.22. that he was to be wounded for their transgressions, and bruised for their iniquities, and the chastisement of their peace was to be upon Him, *and that they were to be* healed by his stripes. Esa. 53.5. *and* Simeon *waiting for the consolation of Israel, when he saw him, blessed God, and said,* Lord, now let thy servant depart in peace,—for my eyes have seen thy salvation. Luk. 2.29. *He craves not longer life to reign with Christ on Earth, but was content to depart having seen the salvation of God, the light of the* Gentiles, *and glory of Israel.*

Answer.

The elect *Jewes*, you say, did not rest upon the Mosaicall types, neither doubtlesse did all the non-elect *Jewes* rest upon them: but having the knowledge of the true meanes of their salvation, did many of them seemingly, though not savingly, embrace it. And what though the elect *Jewes* did believe the remission of their sins, and the redemption of their soules by Christ; and that he was to be wounded for their transgressions, and bruised for their iniquities, &c. and dyed in this Faith, and could not be forc't to forsake it by any torments? Did they therefore believe no more then this? Did they therefore not believe that Christ should reigne with them, as well as suffer for them? nor that they should reign with him, as well as suffer with him? What! shall we think that they were not to reigne on Earth, because 'tis said in these texts that they believed the remission of their sinnes, and the salvation

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of their soules after their departure? Certainly wee are taught otherwise. *Verily I say unto you, that ye which have followed mee, in the regeneration, when the Sonne of man shall sit on the Throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel*, said our Saviour to his Disciples, *Matth.* 19. *ver.* 28. In which words there is their reigne; *Ye shall sit upon twelve Thrones judging the twelve tribes of Israel.* And the time of their reigne, said to be, first, in the regeneration, that is, in the time, when the sinnes of the *Jewes* shall be blotted out: in the time when Christ shall come and *turne away ungodlinesse from Jacob*, as St. *Paul* writes, *Rom.* 11. *ver.* 26. and secondly, which is coincident with this, *when the Sonne of man shall sit on the Throne of his glory.* That is, when Christ himselfe shall come to reigne: when at the last Trumpet, the Kingdomes of this world shall become the Kingdomes of our Lord, and of his Christ. This is the Masters voyce, and the voyce of his servants is like unto it. *If we suffer, we shall also reigne with him*, saith St. *Paul*, 2 *Tim.* 2. *v.* 12. and chapter 4. *ver.* 8. *Henceforth there is layd up for mee a Crowne of righteousnesse, which the Lord the righteous Judge shall give me at that day, and not to mee only, but to them also that love his appearing.* And *Revel.* 5. *ver.* 10. *Thou hast made us unto our God Kings and Priests, and we shall reigne on Earth*, saith St. *John.* Now the first of these texts shewes, that the Saints shall be Kings; the second, when they shall be Kings, to wit, at Christs appearing, when they shall receive their Crownes. And the third (besides this) shewes where they shall be Kings, to wit, on Earth. I say besides this, for it shewes expressely also, that they shall be Kings: and infallibly too, when they shall be Kings; seeing it is said, *and we shall reigne on earth.* Which propheticall words doe signifie unto us, a reigne that the Saints should enjoy on Earth, and not a reigne that they did then enjoy, and consequently, a reigne to follow their resurrection, and not to goe before it. And when the Apostle *Heb.* 11. *ver.* 14. 15. 16. doth alledge this as a reason, to shew that the Patriarchs did *desire an Heavenly Countrey*, to wit, because they did not returne to the Countrey from whence they came out, which they might have done if they would; what Countrey is this *heavenly Countrey* so likely to be, as the Land of *Canaan* which they did expect to possesse, when they and it should be restor'd to an heavenly condition? for doubtlesse that Heaven it

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ſelfe been meant by the *heavenly Country*, which the Apoſtle here ſpeaks of, they might as well have obtain'd the joyes of Heaven in their owne Countrey (where their predeceſſors had obtain'd them) if they had returned thither, as they could in that, where they lived as Pilgrims. But ſeeing Chriſt was promiſed to be their ſeed, and the Land of *Canaan* to them and their ſeed for a peculiar poſſeſſion, they could not leave that Land, and returne to their Countrey, with any confidence to be made partakers of the bleſſings which God had promiſed to beſtow on them and their ſeed in *Canaan* onely, and for the expectation of the accompliſhment of which promiſe, he had cald them out of their owne Countrey, to live as ſtrangers in that. I ſay, they could not returne to their countrey, *ſalvâ fide*, with a firme and ſtedfaſt faith in the promiſes made, and to be fulfilled unto them in the land, whither God had cal'd them; although otherwiſe they had opportunity to have done it: although they had no outward and worldly hinderance, and inconvenience to keepe them from returning. So that the Apoſtle doth here ſet forth unto us the faith of all the Patriarchs, as he did before, the faith of *Abraham* onely, verſe 8. 9. 10. to wit, in this, becauſe through the hope they had, that they ſhould after receive that place for an inheritance, they choſe rather to live as ſtrangers in it at that time, when they were liable to the injuries and hoſtility of the *Canaanites*, then to returne to their owne Countrey, where with their kindred and acquaintance, they might have lived in more outward ſecurity, and contentment. And it is obſerveable, that the Apoſtle calls not this their deſire, [an earthly hope,] as you terme the Saints hope, to raigne on earth, but an Heavenly hope, a deſire of an *Heavenly countrey*. And well might he call that land an Heavenly countrey, which as *Ezekiel* foreſhews chap. 36. verſe. 35. ſhall *become like the garden of Eden*, and in which the glorified Saints and Chriſt himſelf (on whom the Angels ſhall viſibly aſcend and deſcend) ſhalbe inhabitants. And well might he call Jeruſalem alſo, in relation to the time in which it is to be reſtored under Chriſt, a * *City whoſe builder*

* This I conceive to be the meaning of theſe words, although in my note. *page* 47. I have referred it to the new Jeruſalem; the City not made with hands. For I ſee not why *Abraham* ſojourning in the Land of Promiſe, ſhould be a more forcible Argument, of his looking for Heaven, then if he had remained in his owne Countrey.

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and maker is God, verſe. 10. becauſe as it ſhalbe rebuilt by Chriſt, ſo it ſhalbe built according to the figure and platforme, which God himſelf hath deſcribed by *Ezekiel*. And this may ſuffice here to ſhew how perverſly you call this hope of the Saints [*an earthly hope*] and how frivolouſly you ſeeke to deſtroy this hope, by ſuch texts as mention their beleif of the forgiveneſſe of their ſins, and of our Saviours ſuffering for ſin: and their deſire to depart out of this world: and their dying in the faith; as if this were all the happineſſe of the Saints that is revealed unto us in the Scriptures; whereas this is to precede their reſurrection, and their reſurrection to precede their raigne, and their raigne to precede their higheſt glory, in the new Jeruſalem. And beſides this, you give the Reader notice, how apt you are to wreſt the Scriptures, by the plaine converſion, which you have made of the text, Acts. 15. verſe 11. for you apply it to the Jewes under the Law, ſaying, they beleeved that through the grace of our lord Jeſus Chriſt, they ſhould be ſaved, even as we, when as S^t. *Peter* ſaith, *Wee beleeve, that through the grace of our Lord Jeſus Chriſt, we ſhalbe ſaved, even as they*, and ſo ſhews the Jewes under the Goſpell, that they ſhould as well be ſaved by faith in Chriſt, without the ceremonies of the Law; as their Fathers had been by this faith under the ceremonies of the Law: and the text, *Pſal.* 34. verſe 22. which you apply to the redemption of the faithfull from etternall torments by the death of the *Meſſias*; is meant of Gods delivering of them, out of temporal calamities and afflictions, as the foregoing verſes doe plainely ſhew. And laſtly your argument touching old Simeon, [*that he craved no longer life, to raigne with Chriſt on earth*] doth make as much againſt his beliefe of Chriſts ſpirituall, as his perſonall raigne, and againſt his beliefe of Chriſts ſuffering, as againſt either of theſe: and ſurely though he prayed to depart, becauſe it was revealed unto him, that he ſhould not ſee death before he had ſeen the Lord Chriſt; yet the teſtimony he gave of Chriſt, that *he ſhould be the glory of his people Iſrael*, (which doth as well intimate the generall converſion of the Jewes, and Chriſts raigning amongſt them, as his being *a light to lighten the Gentiles*, doth imply the converſion of the Gentiles) this teſtimony, I ſay, doth ſhew, that *Simeon* did hope to live againe, to raigne with Chriſt; although he did then deſire to depart, having ſeen him. And to this hope of the Saints, as well as to the hope of the

glory, which shall follow their reigne, S^t. *Paul* alludes, when he saith, that others of the faithfull Jewes, *were tortured, not accepting deliverance, that they might obtaine a better resurrection.*

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Fourthly, And neuer belesse many Iewes sought righteousnesse by the workes of the Law, and not by faith, Rom. 9. 32. and they look'd upon the promises with a bodily eye only, as if the Messias were to erect an earthly Monarchy at Ierusalem. And looking through those spectacles they could not think that Jesus Christ is the Messias, and so they stumbled at his worldly basenesse, and being miscaried in their braines, they could not see his spirituall power and benefits. After their miserable example others acknowledging Jesus Christ to be the promised Messias, and not considering the difference of the promises, have not attained fully unto the truth of them, and so have erred in mistaking his nature and benefits. Thus Philon thought him to be a man, and not God, as if all the promises could have been performed by a man endowed with singular grace. Cerinthus likewise held that Christ is onely a man, and because he saw him not sitting on the throne of Dauid, he held that Christ is not risen from the dead as yet, but shall rise and reigne in Jerusalem a thousand yeares, and all his Subjects shal be satisfied with all manner of pleasures, in meate, drinke, marriage, festival dayes, and offer oblations and sacrifices. Euseb. lib. 3. chap. 25.

Answer.

That the Jewes were in an error, which sought righteousnesse by the workes of the Law, we willingly acknowledge, but that they did erre, in taking the promises touching Christs Kingdom and their owne deliverance in a proper sense, wee cannot think. For we know that the multitude would have made Christ a King, *Joh.* 6. verse 15. and that *Nathaniel*, that righteous Israelite, said unto our Saviour, *Rabbi, thou art the Sonne of God, thou art the* K. *of Israel. Joh.* 1 verse 49. and it were too injurious to our Saviours innocency (who came into the world to beare witnesse unto the truth. *Joh.* 18. verse 37.) to imagine that he would not upon these occasions have shewed them, that they were mistaken in his Kingdom, if he was never to be such a King, as the Jewes thought he should be; and would then have made him, had he not avoided it by hiding himselfe from them. And indeed by the parable *Luke.* 19. touching

the Noble man going into a farre countrey to receive for himself a Kingdom, and returne; which he put forth of purpose, because the Jewes did looke for the immediate appearing of his Kingdom; by that parable, I say, he did as good as tell them, that they did rightly conceive of the nature of his Kingdom, but not of the time when it should appeare: that they truely thought, he should raigne visibly over them on earth, though they were deceived in expecting the accomplishment of it, then at his first coming. For what was the Kingdom of God which the Jewes thought should immediately appeare? was it the glory that shall follow the Judgment of the dead? doubtlesse they thought not that the Judgment of the dead, should immediately ensue. Or was it the meanes of salvation that they looke for? doubtlesse then they knew that they had long injoyed this even as their peculiar. The Kingdom of God then, which they so earnestly and so soone expected, must needs be the Kingdom which God had foretold, that Christ should govern personally on earth, when he should be set by him on the Throne of his Father *David*. For indeed Christ can bring with him no other Kingdom for himself, (that is, no other Kingdom to govern as man) but this, from that farre countrey, whither he is gone to receive for himself a Kingdom, and to returne. And therefore twas not their looking [*through those spectacles*] as you phrase the proper exposition of the prophecies, that made them to deny, that Jesus was the Christ, but rather stumbling at his meane condition onely, they did to him, *what Gods hand and Counsell had determined before to be done*. And as the Jewes were no example of misbeliefe, in looking for their deliverance from captivity, and for our Saviours personall raigne amongst them: so doubtlesse the proper acception of the prophecies concerning our Saviours raigne, did no more occasion *Ebion* and *Cerinthus* to mistake his natures, and deny his divinity; then the proper acceptions of the prophecies concerning his incarnation & suffering did: and therefore seeing it is not possible that the true understanding of one part of the Scripture, should thrust us into the misapprehension of another part thereof; we may well thinke, that it was the want of a due consideration of those texts, which doe demonstrate the divine nature of Christ; and not the truth they held touching his raigne, that drew them

into this error. For it is either through the want of a carefull ſearching into the Scriptures; or by reaſon of ſome ſiniſter and by-reſpects onely, that all errors have both their riſe and continuance in the Church of God.

Preface.

Fifthly, Upon this occaſion the Apoſtle John wrote the Goſpel againe, and more largely then any other of the Euangeliſts ſpeake of Chriſts Godhead, his wonderfull workes, his Kingdom, reſurrection, and his coming againe, eſpecially that the Sonne of man is now glorified, chap. 13. 31. that he hath overcome the world, chap. 16. 33. that his Kingdom is not of this world, and if his Kingdom were of this world, his ſervants would fight, that he ſhould not be delivered unto the Jewes, but now is his Kingdom not from hence, chap. 18. 36. And of the condition of his Subjects, he ſaith, Remember the word that I ſaid unto you, the ſervant is not greater then the Lord, if they have perſecuted me, they will alſo perſecute you, chap. 15. 20. verily I ſay unto you, yee ſhall weepe and lament, and the world ſhall rejoyce, and you ſhalbe ſorrowfull, but your ſorrow ſhal be turned into joy: theſe things have I ſpoken unto you, that in me yee might have peace, in the world you ſhall have tribulation: but be of good cheere, chap. 16. 20. 33. And of his coming againe he ſaith, In my Fathers houſe are many manſions—if I goe and prepare a place for you, I will come againe, and receive you unto my ſelf, that where I am, there yee may be alſo, chap. 14. 2. Now you have ſorrow, but I will ſee you againe, and your heart ſhall rejoyce, and your joy no man taketh from you chap. 16 22. All which words were written flatly againſt the errours of Cerinthus, and teach us that Chriſt's Kingdom is not an earthly Kingdom, nor delayed for one or two 1000. yeeres; but now is his kingdom, now he hath overcome the world, his ſubjects are not to live on earth without perſecution and ſorrow, and when he comes againe, he will receive them with him into his Fathers manſions, and their ſorrow ſhall be turned into joy that ſhall never be taken from them.

Anſwer.

That you have made a falſe report of the occaſion of Saint *Iohns* writing of his Goſpell, and conſequently of the end and ſcope of the texts here alledged, the words of our Engliſh Divines, who are the Authors of the Annotations upon all the bookes of the old and

and new Testaments, printed 1645. do plainely declare. For in their argument of the Gospel according to Saint *John* they say. That in *Domitians* time he was banished into the Isle Pathmos, where he wrote the Revelation; after which under *Nerua*, he was recal'd to *Ephesus* (being aged about 97. yeares, which was the 100. yeare of our Lord) where he wrote his Gospel; some say, at the intreaty of the Christians of *Asia*, for the refutation of *Ebion*, *Cerinthus*, and others, who blasphemously denied the Deity of Christ. This is their testimony of the ground of S^t. *John's* writing his Gospel; wherein they tell us not, as you doe, that it was because of *Cerinthus*, and others opinion of Christs 1000 yeeres reigne in Jerusalem; But that it was, as history reports, because of his and others denying the Deity of Christ. Your quotations follow, whereof the first, That the Son of man is now glorified, was spoken by our Saviour, when *Judas* was gone to betray him: and doth signifie the glory, which was then suddenly to follow both in his death, and after his death, as *Piscator* notes: and will his comming againe or his reigning after his comming, unglorify him, thinke you? certainely no: but will manifest unto the whole world, the glory which he hath received; For he shall come in the glory of the Father, as he saith, *Mat.* 16. verse. 27. *And shall sit on the Throne of his glory*, when he is come, as he saith, *Mat.* 19. verse. 28. which Throne, the comparing of this text with the 28, and 29 verses of the 22. chap. of S^t. *Luke*, doth shew to be meant of the Throne of his Kingdom. The next words, that he hath overcome the world, he spake to comfort his Disciples against the tribulation which they should have in the world: and they doe signifie, that as in himselfe he had and could overcome the temptations of the world, so hee would in them too, by strengthning them to endure to the end for his sake, what he had voluntarily resolved to endure for their sakes. And how is this his overcomming of the world by patience, in the time of his temptation, any let or hinderance to his overcomming of it by power, to his reigning over it, at his next appearing? The third text, That his Kingdom is not of this world &c. was his answer to *Pilate*, when he askt him, whether he was the *King of the Jewes*. And it doth shew onely, that he was not to receive his authority to reigne, of men, but of God (as I observe in my reply.) This is your first file of proofes; the second doth consist of such texts, as

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shew that the faithfull must suffer persecution in this world, as Christ did; and doubtlesse they must till Christs comming againe, at which time they shalbe delivered from all their oppressions, and pressures, and become Rulers of the world themselves. And so these texts doe make directly against the reigne of the Saints now, while the tribulations of this world endure: but nothing against the reigne of the Saints, when the tribulations of it shall cease. Your last sile of proofes is brought to shew, that when Christ comes the Saints shalbe with him, where he is: and that their joy shalbe immoveable. And what repugnancy is there betwixt these things and our Saviours reigning on earth? certainly they shalbe ever with him on earth, when he comes againe, on this earth while he reignes, and on the new earth (of which S. *Peter* speakes, 2. Epist. 3. verse 13.) after his reigne; for to that earth the *new Jerusalem* (in which the Saints shall live after the last judgment) shall descend, as it is revealed, *Rev.* 21 verse 2. and when Christ himselfe shalbe their companion, and sin and death have no more power over them, how should their being on earth deprive them of their joy? but yet the next chap. 16. verse 22. is by *Piscator* referred to the joy that the Disciples received both through the sight of Christ after his resurrection, and through the inspiration of the Holy Ghost, * which he then breached on them: and not to the joy which they shall receive at their owne resurrection, when Christ comes againe. And thus it appeares, that you might as truly have said, that all the new Testament was written against Christs personal reigne on earth, as that the Gospel of S. *John* was.

* Iohn. 20. 22.

Preface.

Sixtly, after Cerinthus *we read next of* Papias, *of whom* Euseb. *lib. 3. Chap. 39. writes thus; he reporter strange parables of our Saviour, mixed with fabulous doctrine, where he dreameth, that the Kingdom of Christ shall corporally here on earth last the space of a* 1000 *yeares, after the resurrection of the dead: which error (as I suppose) grew hereof, in that he received not rightly, the true & mystical meaning of the Apostles, neither deeply weighed the things delivered of them by familiar examples; for he was a man of small judgment, as by his bookes plainly appeares: yet hereby he gave unto divers Ecclesiastical persons occasion of error, who respected his antiquity, namely unto* Irenæus *and others, if there be any*

found

friend like minded. Then lib. 7. Chap. 20., 23. he writes of Nepos, Coracion, *and others in* Egypt *infected with this error about the yeare,* 250. *whom* Dionysius *Bishop of* Alexandria, *did convince in a Synode by demonstrations and doctrine of the holy Scripture, & did reclaime them from their error. Then he speak's ever of these opinions as of errors contrary unto the holy Scriptures. After* Lactantius (*who lived about the yeare,* 320.) *this error was universally abhorred, so that* Hierom *ad* Ed. *l.* 18. *and* Augustin *ad* Quod vult. de *hæresi* 8. *write of it as a damned error, and we read of some or none of this opinion til in this last age it comes a-pace with the Anabaptists and some* English *Novelists; few write against it, though the arguments are so silly and redundant, that every understanding person reading them, findes not onely the weakenesse of the grounds, but even out of them gather pregnant arguments for the contrary. Albeit those Authours doe agree in the time and place of their imagined Monarchy, yet they write one against another in many circumstances thereof, as is manifest hereafter.*

Answer.

It is a possible that you may misreport Eusebius touching Papias, as touching the occasion of St. *John's* writing of his Gospel, and so you doe *Hierome* and *Augustine*, who you say, [write of the Millenarian Tenet as a damned error.] whereas * *Augustine* (lib. 20. *de civ. Dei* cap. 7.) saith, That it is a tolerable opinion, if it were believed, that the glorified Saints should receive spirituall delights by Christs presence, which is that we hold: and he saith too, that he had been of this minde himselfe, but left it (as I guesse) for no other cause, but because many carnal minded thought, that the raised Saints should eate and drinke beyond moderation. And *

* *Sicut mundus sex diebus fecit creatus, septimus fuit sabbatismus: ità mundum sex millia annorum duraturum; posteà futurum sabbatismum in mille annis posteris, ut hoc fecerit sabbatum celebrandum resurgentibus sanctis. Quæ opinio ista esset tolerabilis, si aliqua talia spiritualiter in illo sabbatismo affuturæ sanctis per Domini præsentiam crederentur. Nam et ipsos nonnihil istius opinionis habuisse suspicor aliquando. Sed cùm eos, qui tunc resurrecturi sunt, dicam minùs delicatissimos carnalibus quibus nostris, in quibus cibus sit tantus et potus, ut non solùm nullum modestiam teneant, sed modum quoque ipsius incredulitatis excedant, nullo modo ista possint, nisi a carnalibus credi. Aug. lib. cit.*

* *Post captivitatem quæ sub Vespasiano evenit, et postea accidit sub Hadriano, usq; ad consummationem orbis secuti, Ruinæ Hierusalem permansuræ sunt: quanquàm sibi Judæi aureum aliq; gemmatum Hierusalem restituendam putent; rursusq; victimas et sacrificia, et conjugia sanctorum, et regnum in terris Domini Salvatoris: quæ licèt non sequamur, damnare tamen non possumus; quia multi virorum Ecclesiasticorum et Martyrum ita dixerunt. Hier. loc. cit.*

Hieron

Hieronie on *Jer.* 19. verſe. 10, having ſet downe the opinion (though wrongfully, as Mr. *Mede* affirmes Comment. Apocal. pag. 285) ſaith of it: which things though we imbrace not, yet we cannot condemne, becauſe many faithfull perſons, and Martyrs of the Church have ſaid them. However, it was as eaſie for *Euſebius* or any other, to condemne *Papias* for a man of ſmall judgment, as it is for you, to ſay, [*that our arguments are ſo ſilly and ridiculous, that every underſtanding perſon reading them, findes not onely the weakneſſe of the grounds, but even out of them doth gather pregnant arguments in the contrary*] twas as eaſie, I ſay, for *Euſebius* to write the foreſaid words, as it is for you to write theſe, albeit the Reader may plainly ſee, that you doe but ſlander our arguments herein. For beſides the plaine texts and prophecies in the new Teſtament, there are far more prophecies in the old, to ſhew our Saviours corporal reigne on earth, then there are to ſhew his birth and death, and as clearly delivered to the underſtanding. But be it as *Euſebius* ſaith, [that *Papias* was a man of ſmal judgment] yet that he ſhewed it not in being of this opinion, not onely the Scriptures, but the judgment of *Irenæus*, and other Eccleſiaſticall perſons, who followed him in it, doe atteſt: of whom we cannot intertaine ſuch an unjuſt beliefe, as to thinke, that they would prize the antiquity and authority of *Papias* word, above the authority and antiquity of the word of God it ſelfe. But that this truth might be univerſally abhorred, and rejected as an error after the 320. yeare of our Lord, we eaſily beleeve. For it is unqueſtionable, that many a truth and error did change titles each with other, as popiſh ignorance, ſuperſtition and idolatry grew in requeſt, and needs then muſt this truth, which aſcribes the accompliſhment of the predictions of Chriſts Kingly Office to their right owner, ſoone vaniſh out of mens minds, and leeſe its luſtre and repute; whenas that Man of ſin was ſhortly to appeare, who to exalt his power above all that is called God, ſhould as blaſphemouſly, as deceitfully, apply theſe prophecies to himſelfe. And laſtly, that we agree not in all circumſtances about this opinion, doth no more derogate from the truth and worth of it; then the differences that are amongſt other Chriſtians doe derogate from the truth and neceſſity of any ſubject wherein they doe diſagree.

Preface.

Sacrifices, when I speak not now of Sinne and Sacrifice, as Corinthus did, but if they will maintaine their opinion, I see not how they can eject them, seeing the Prophets speake expressly of them, as of Christs Kingdom. Jer. 33. 17. Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the Priests the Levites want a man before me, to offer burnt offerings, and to kindle meate offerings, and doe sacrifice continually. See, ver. 21, 22. Zech. 14. 16. 21. *But that these and such other texts should be expounded spiritually, it is plaine by Mal.* 1. III. *where incense and offerings are not restrained vnto the Jewes at Jerusalem, but made common vnto the Gentiles every where: and more plainely in the New Testament. If the Millenaries will expone this of the seruice of spirituall Sacrifice, they cannot shew any probable reason, why the prophesies concerning Christs Kingdome should not likewise be expoued spiritually. And* Hieronyme *in Isa.* 65. *lib.* 18. *saith, If we grant these words to be expoued carnally, as them heare the like promises made vnto Sodom, as vnto* Jerusalem, Ezek. 16. 53. When I shall bring againe their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring againe the captivity of thy captivein the midst of them — when thy sister Sodom and her daughters shall returne — then thou and thy daughters shall returne. *Wherefore* (saith Ieroume) *these houses* [mentioned, Isa. 65. 21.] *must be understood of vertues, or the diverse mansions beside the Father — and of such houses our Saviour speaks,* Mat. 7. verse. 24. I will liken him to a wise man, who builds his house on a rock. *And the Apostle saith,* 2 Cor. 5. 1. wee have a building of God, an house not made with hands, eternal in the Heavens. *Because we cannot conceive of Heaven in such a manner as it is, it pleaseth God to insinuate it, into our affections by similitudes of things pleasant unto us, and to teach us saintly sensible things: and therefore we should not rest on these borrowed words, but know that the thing described goes beyond the earthly similitude.*

Answer.

Surely Mr. *Mede* (loc. cit.) hath reason in good earnest against *Jerome*, that the primitive Christians also spake not of sacrifices. And yet seeing that text, *Mal.* 1. *verse.* 11. which speakes expressly of the

Gentiles, can be no patterne to unpound thoſe which ſpeake particularly of the Jewes, and of the houſe of *Levi*: and that you alledge ſuch pregnant prophecies for the reſtoring of ſacrifices, why ſhould we not beleeve this alſo? what abſurdity will ariſe from ſuch a beliefe? certainely we know as well as you, that they are now unlawfull, but it will not follow from hence, that they ſhall never be lawfull againe: unleſſe it can be be proved, that God cannot againe command, what he did ſometimes forbid; or that he cannot injoyne the uſe of a thing at ſeverall times, for ſeverall ends: or that God hath in his word forbid the uſe of theſe things at any time hereafter, to wit, as well after the comming of Chriſt, as before it: neither of which I preſume can eaſily be maintained. And as for that prophecy, *Ezek. 16. verſe* 53. &c. which is your other maine pillar to ſupport the figurative ſenſe of all the prophecies in controverſie: and to beare down our proper and naturall conſtruction of them: it hath indeed not the ſubſtance but the ſound of an argument onely, and makes much againſt you, but nought againſt us. For firſt, it ſhews them to be in an error who affirme, that the captivity of *Samaria*, of the ten Tribes is already return'd. And ſecondly, it is more forcible to diſprove the Jewes returne from *Babylon* (againſt which alſo it may be alledged) then to diſprove their future returne from all countreys. For the 60. and 61. *verſe. Nevertheleſſe, I will remember my Covenant with thee in the daies of thy youth, and I will eſtabliſh unto thee an everlaſting Covenant. Then thou ſhalt remember thy wayes, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy Covenant.* Theſe words doe ſhew that this captivity of Jeruſalem ſhould returne againe, and at her returne receive her ſiſters *Sodom* and *Samaria*; and therefore the words, *verſe* 53. *when I ſhall bring againe their captivity, the captivity of Sodom and her daughters, &c.* doe ſhew onely, that this prophecie doth ſpeake of the captivity and deſolation of Jeruſalem and her adjacent cities & villages by the *Romans*; from which they ſhould no more be reſtor'd, til *Samaria* and her adjacent cities & villages ſhould be reſtored, and inhabited by the Iſraelites, by the ten Tribes, whoſe future returne is witneſſed by ſo many evident prophecies: and untill the place where *Sodom* and her cities ſtood, ſhould againe become a fruitfull land and full of inhabitants, as the 55.

verſe.

verſe doth intimate. So that this prophecy is equivalent with that of *Iſa.* 32. *verſe* 13. &c. *Upon the land of my People ſhall come up thornes and briers, yea upon all the houſes of joy in the joyous City: becauſe the palaces ſhalbe forſaken, the multitude of the city ſhalbe left, the forts and towers ſhalbe for dennes for ever, a joy of wild aſſes, a paſture of flockes. Until the Spirit be powred upon us from on high and the wildernesſe be a fruitfull field, and the fruitfull field be counted for a foreſt.* And the meaning of the word [*for ever*] here doth give an anſwer alſo to the text *Amos.* 5. *verſe* 2. *The virgin of Iſrael is fallen, ſhe ſhall no more riſe.* For doubtleſſe the negative adverbe [*no more*] doth imply in that place the like quantity of time, as the affirmative adverbe [*for ever*] doth in this; that is, a long, but not an infinite time, as the inſuing limitation of it, *Until the Spirit be powred upon us from on high*, doth infallibly declare. And thus it is evident that both the prophecy of *Ezek. chap.* 16. *verſe* 53. &c. and the prophecy of *Amos chap.* 5. *verſe* 2. doe ſhew onely (what our Saviours prophecy doth, *Luke* 21. *verſe* 24.) that Jeruſalem ſhould lie deſolate a long time, but not alwaies; that is, until the converſion of the Jewes by an extraordinary effuſion of God's Spirit upon them, and no longer; as *Joel* alſo foreſhewes. *chap.* 2. *verſe* 28. &c. and conſequently, that which you deeme an invincible fort, is fallen of it ſelfe; and by its fall doth declare, that *Jerome's* expounding of the houſes mentioned *Iſa.* 65. *verſe* 21. of vertues, is a very vicious expoſition. For as the *Phariſees made the commandement of God of none effect, by their tradition*, *Mat.* 15. *verſe* 6. ſo doe you make the word of God to be nothing, by ſuch faithleſſe interpretations; I ſay, faithleſſe, becauſe they teach men to deſtroy the very object of faith (the plaine hiſtory of God's word) by turning it into a meere poeticall fiction: and conſequently it is the ready way, to make men have leſſe faith then the Devils have: to bring them to that paſſe, that they ſhalbe willingly ignorant, that, *by the word of God the Heavens were of old, and the earth ſtanding out of the water, and in the water, wherby the world that then was, being over-flowed with water, periſhed: and that by the ſame word they are kept in ſtore, reſerved unto fire againſt the Day of judgment, and perdition of ungodly men:* as St. *Pet.* ſaith, 2 *Epiſt. chap.* 3. *verſe* 5, 6, 7. it is the ready way, I ſay, to make men willingly ignorant of all this; and then what can follow, but that they ſcoffe at the expectation of Chriſts comming, ſaying, *where is*

the promise of his comming? for since the Fathers fell asleep, all things continue as they were, from the beginning of the creation, verse 4. Where as you say then, *[that because we cannot conceive of Heaven in such a manner as it is, God doth insinuate it unto us after such, by similitudes of things, pleasant unto us.]* Certainly it is easie to understand, when God speaks of a thing by way of comparison, and when he speaks of it as it is. And though the joyes which God hath prepared for the Saints are unutterable, yet the place, the eternall habitation, which he hath prepared for them, is not unapprehensible. For doubtlesse it is that *new* * *Jerusalem* described *Revel. chap. 21.* and 22. which must descend to the *new earth*, after the last judgment, the judgment of the dead at the last resurrection. For seeing the glorified bodies of the Saints shall still be flesh and bones (as our Saviour saith *Luke 24. 39.*) though neither sinfull nor corruptible, what place should such materiall creatures inhabite but a materiall place? and if they shall inhabite a materiall place, what more glorious City can we fancy to our selves, then the foresaid City is? whose *foundations, walls and gates* are all *precious stones*, whose *street is pure gold like cleere glasse*, whose *gates* are kept by *Angels*, and in which *the Throne of God and of the Lambe is, whence the river of water of life proceeds, on the side whereof the tree of life grows.* And what should move us to take this *street* (and consequently any of the other materials) in an allegorical sense rather then *Gen. 2. verse 9.* and *chap. 3. verse 22.* Oh how can we think that God would so exactly and fully reveale the materials, platforme, and contents of this City, if there were no such thing? what? shall we say, that God is not where he saith he is? or that these things are not such as he saith they are? doubtlesse to doe either were an abominable presumption. And consequently the proper exposition of such plaine prophecies, is the onely intended sense of the Holy Ghost; and you doe as ridiculously, as dangerously affirme, that our Saviours words *Matt. 7. verse 24.* and S. *Pauls 2 Cor. 5. verse 1.* are meant of vertues. For according to this exposition, our Saviour should have said, *I will liken him to a wise man, that builds his vertues on a rocke*; whereas indeed he compares the lively and active faith of an obedient hearer to a house built on a strong foundation; and not to vertues. And S. *Paul* should have said, *we have vertues of God, vertues not made with hands, eternall in the Heavens*; Whereas he speakes

*That this city cannot be taken mystically for the Church now on earth, it is evident; seeing that new earth, (the creation whereof, the descending of this citie unto it (as to the place after alledged) is immediatly to ensue, if not to contemporate with, is not yet in being. as S. *Peter* in his 2. *Epist.* 3 ch. and 13. doth plainly declare.

ſpeaker of the immortall and glorified bodies which the Saints ſhall receive of God at their reſurrection, and not of vertues. Yea you might have ſaid as well, that the tenth commandement, *Thou ſhalt not covet thy neighbours houſe*; is thus to be underſtood, *Thou ſhalt not covet thy neighbours vertues*. And that where we reade of our Saviour, *Luke* 14. *verſe* 1. *That he went into the houſe of one of the chiefe Phariſees*, it is to be underſtood, that he went into the *vertues* of one of the chiefe *Phariſees*. And if this be not to make the word of God a ball of waxe, a thing capable of any ſhape and impreſſion, what is?

Preface.

Eighthly, I know ſome Millenaries will take it hardly, that they are called the offspring of Cerinthus, ſeeing they differ from him in ſundry particulars, and ſome ſay, it's no matter, who hath ſaid it before, whether Cerinthus or Swenckfeld, if it be true. I anſwer, ſcarcely any hereſy did ever renew an old hereſy in all the particulars: and nevertheleſſe it is truly called the ſame hereſy: and we call them ſo, no more then they be fooles: and when any opinion hath no other father, nor abettours, but heretiques, it is callous.

Anſwer.

We were altogether unworthy to beare the name of him in whom we doe believe: and to participate of the light of the glorious Goſpel of Chriſt, if having ſo ſure a foundation of our faith, as the plaine word of God is, we ſhould be any whit diſmaid at the Names of *Heretiques* and *hereſy*. Or at any other opprobrious termes, that can be miſd againſt us. *It is enough for the Diſciple, that he be as his Maſter, and the ſervant as his Lord; if they have called the Maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold?* ſaith our Saviour, *Matt.* 10. *verſe* 25. Evil language, and evil entreating are the Legacy of Chriſts ſervants in this life, and whoſoever ſhall either for feare or ſhame refuſe to confeſſe Chriſt and his words before men, of him will Chriſt be aſhamed, & him will he deny, when he comeſh in his own glory, & in his Fathers, and of the holy Angels. Is it not then the calling of us [*the offspring of Cerinthus*] or any other uſage (as we erre) that ſhall make us to neglect *ſo great ſalvation, as at the firſt began to be preached by the Lord, and hath been confirmed unto us by them that heard him*. But this reproachfull language doth rather cauſe us to admire at your exceſſive and inexcuſable

culable boldnesse, who notwithstanding so many cleare prophecies and infalible arguments, as we have alledged for the confirmation of this truth, can yet give out, [*that it hath no other father, nor abettours, but heretiques,*] Surely we have intimated before, and we doe often maintaine in our reply, that God hath both by his prophets, his Sonne, and his Apostles revealed and taught this truth unto us; and therfore *Cerinthus* was no more the Father of this opinion, then he was the Authour of the *Revelation*, which some also have affirmed, because it doth plainely revelale the *thousand* yeares reigne of Christ, which *Cerinthus* held. Neither were the *abettours of this opinion all heretiques*. For as our Saviour and the Apostles taught it, so the primitive Christians beleev'd it, and after them some of the Fathers, and since many worthy *Divines*, who were I dare say, as free from faction, and private fancies as any in the ages wherein they lived: and doubtlesse as able also to judge of the true meaning of the Scriptures.

Preface.

Ninthly, By this historical narration, Beloved in the Lord, you may see that this doctrine is no new light, revealed in this last age (as you have heard some teach) but an old Jewish *fancy and* Cerinthian *fable: old errors are like old whores, that is, the more to be abhorred. What I have done here is for your good: for* 1. *you have heard this error preached instead of the Doctrine of Christ, (albeit it was first preached by the enemies of Christ) by some of the Authours of the* Apologetical-narration *for* Independency, *who had in their Congregation not onely* Millenaries, *but grosse* Anabaptists: *and as their practice manifestly declares, what they writ obscurely in that* Narration pag. 12. *saying,* we tooke measure of no mans holinesse by his opinion, whether adverse unto us &c. *Their* Dinah is *liberty of conscience: their grand ammunition is Anarchie or no discipline, and they call it a bondage to be tied in the faith.* 2. *The booke of M.* Maton *called* Israels Redemption, *hath been oft put into your hands, and upon severall occasions of my declaring the truth in this point, you have been intreated to put that booke into my hand; wherefore you have need of an Antidote. Peruse this plaine refutation of it; wherby I hope, you shall see, that the reward of your serving Christ is not meate that perisheth, but everlasting life,* which the Sonne of man shall give unto you, Joh. 6.27. *and that the Kingdom of God comes not with observation* [*or worldly respect and attendance*] *but*

but behold! the Kingdom of God is within you, Luk. 17. 20. *And as the wicked cannot have hope of long immunity from juſt puniſhment of their bodies and ſoules in* Hell, *ſo our deliverance from the* bondage of corruption; into the glorious liberty of the children of God, *ſhall not be long delayd. Walke you therefore in holineſſe with ſincerity and cheerfulneſſe, as it becomes the heires of ſo great ſalvation,* and give all diligence to make your calling and election ſure: for ſo an entrance ſhalbe miniſtred unto you aboundantly, *not into an earthly Monarchy, but the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

Anſwer.

Beloved in the Lord, you are told here by Mr. *Petry* [that this hiſtorical *Narration* of the original of the *Millenarian Tenet, and his refutation of my booke, are for your good.*] And had it been ſo indeed, I had not now anſwered the one or repli'd unto the other; yea I had rather laid my hand upon my mouth; or empoly'd it about the publique retractation of mine own opinion. But I find not in either, ought of that ſincere and upright dealing, as is pretended in theſe words. That which I finde is this, that Mr. *Petrie,* is too much of the minde of the Lawyers in the Goſpel, of whom our Saviour ſaid, *Luk. 11. verſe 52. that they had taken away the key of knowledge, that they entred not in themſelves, and them that were entring in, they hindred.* And, that as the *Phariſees* beſt project to diſcountenance our Saviours miracles, was to ſay, that he did *caſt out Devils through Beelzebub the Prince of the Devils*: and their moſt prevalent motive to diſgrace his doctrine, was to ſay, that he was *a glutton, and a wine-bibber, a friend of publicans and ſinners:* So Mr. *Petrie's* chiefeſt ſleight to diſparage the truth we hold, is to ſay, [*that it hath no other Father, nor abettours, but heretiques:* that it is preacht by ſuch as have in their Congregation, groſſe *Anabaptiſts,* and are friends to whatſoever *Novellers.* And that it teacheth the voluptuous & carnall living of the raiſed Saints, and their dying againe after they are raiſed.] And doubtleſſe, beloved, if you ſhould be as ready to receive theſe tares into your hearts, as Mr. *Petrie* is to ſow them there; your eares would be ſtuffed with prejudice, and your hearts choakt up with indignation againſt us: but as we wiſh better things unto you, ſo we hope better things of you, *even ſuch things as accompany ſalvation.* We hope, I ſay, that you are as wiſe as the *Bereans,*

men, of whom the Apostle saith, *that they were noble, in that they received the word with all readinesse of mind, and searched the Scriptures daily, whether those things were so.* And if you examine our words by this rule, by which the *Bereans* examined St. *Paul's* (and were so highly commended by him for it) we doubt not but you will with one consent affirme, That in the point in Question, we, and not our adversaries, doe say as God saith. *And that we make not the meate that perisheth, but everlasting life,* the reward of the glorified Saints, although we truly affirme, that these Saints may, and shall eate & drinke after their resurrection. As it is said, *Mat.* 26. *verse* 29. and *Luk.* 22. *verse* 16. 18. And that you will affirme too, that we truly hold, that the Kingdom of God is not yet come, although our Saviour *Luk.* 17. *verse* 20. answered the *Pharisees*, who demanded, when the Kingdom of God should come, *that the Kingdom of God was within, or amongst them.* For that which our Saviour there cal'd the Kingdom of God, is not meant of the Kingdom it selfe (of which the *Pharisees* inquired) but of the outward meanes by which that Kingdom is obtain'd. As in is *Mat.* 21. *verse* 43. and thus also *Rom.* 14. *verse* 17. *righteousnesse and peace and joy in the Holy Ghost,* are cal'd the Kingdom of God, because these things doe intitle men to that Kingdom, and manifest unto others, that they doe belong unto it: neither of which the observing, or not observing of difference in meats and drinks can doe. And in the 1 *Cor.* 4. *verse* 20. it is said, *The Kingdom of God, is not in word, but in power;* that is, our interest in the Kingdom of God, is neither obtained, nor attested by our discoursing, preaching, and professing of the truth onely, but by our carefull and conscionable performance of those things which wee are commanded. And therefore, beloved, that you may not mistake the meanes and evidences of God's Kingdom, for the Kingdom it selfe; but may by the injoyment and effectual use of these, be assured in your selves, and make knowne unto others, that you are heires of that; that you have an inheritance in the Kingdom of Christ, and of God; *we beseech the Father of our Lord Jesus Christ, that the word of Christ may dwell in you richly in all wisdom*; and that our Lord Jesus Christ himselfe, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, may comfort your hearts, and stablish you in every good word, and worke.

An

AN answer to M. *Petries* Rules for interpreting of the Scripture, inserted pag. 8. 9. 10. 11. after his answer to the prophecy of *Amos* ch. 9. ver. 11. &c. which partly because they were devised of purpose to enthrall the readers judgement, that hee might not perceive the true meaning of the scriptures; as the preface was to perswade him that the scripture is not the ground of the *Millenarian* Tenet; and partly because I would not disjoyne my replies by such a large digression, I thought fit, beloved, to present unto thee in this place. His introduction to them is this.

M^r. *Petrie.*

And here for understanding this, and such other prophecies, I add these undoubted rules.

Answer.

Undoubted rules must be grounded on undoubted authority, but these for the most have none either from Heaven, or of men.

The first rule.

The land of Canaan was a type of the Kingdom of Christ: and so was Jerusalem *and* Sion; *& because these were types of this Kingdom,* so glorious things were spoken of them, Psal. 46. 4. 5. *and* 48. 1, 2. *and* 87. 1, 2, 3, 5. *which texts are more safely understood of Christs Kingdom, then of that earthly* Jerusalem and Sion: *yea very hardly can they be understood of them.*

Answer.

You have brought no text to shew [*that the land of Canaan was a type of Christs Kingdom:*] but we bring many to shew that it shall be the proper inheritance of Christ, & the Saints, in the time of his Kingdom. And the glorious things which are spoken of *Jerusalem* or *Sion* in the 46. 48. and 87. *Psalmes*, and in many other places of

the ſcripture, are ſpoken of it, becauſe it was to be the City of the great King, as is foretold *Pſal.* 48. *v.* 2. that is of Chriſt in the time of his perſonall raigne over the whole earth; and therefore theſe words, [*which [ones] are more ſafely underſtood of Chriſt's Kingdom, then of that earthly* Ieruſalem *and* Sion, *yea very hardly can they be underſtood of them*] are as falſely as faintly ſpoken by you; for is it not ſaid in the foreſaid verſe, *Beautifull for ſituation, the joy of the whole earth is mount* Sion? and *Pſal.* 87. *v.* 2. *The Lord loveth the gates of* Sion *more then all the dwellings of* Jacob *&c.* how then could you ſay, that theſe [*cannot very hardly be underſtood of the materiall* Ieruſalem *on earth?*] Certainely (as they ſpeake of no other Ieruſalem, ſo) they are to be underſtood of no other place, or thing, but that. And being prophecies, they are not to be underſtood of it, as it was then in the time of *Davids* reigne, but as it ſhould be in the time of Chriſt's raigne.

The Second rule.

2. *As the Priests were types of Chriſt in reſpect of his Prieſtly-office, ſo were the Kings of his Kingly office: and therefore as the Kings were anointed, ſo Chriſt is called* David, Ezek. 34. 23. (*which is exponed* Ioh. 10. 11.) *and typified by* Solomon, Pſal. 45. *And he is ſaid to ſit on the Throne of* David, *& not of* Nebuchadnezzar *or any other, becauſe their kingdoms were curſed kingdomes, and were not eſtabliſhed on righteouſneſſe and knowledge of the true God, as* David's *Throne was: and for this cauſe when he is ſaid to ſit on the Throne of* David, *it is not to be underſtood that he had or ſhall have the ſame earthly Throne of* David, *but that which was typified: ſo* Mat. 2. *he is called a* Nazarite, *not that he did uſe their rites and cuſtomes, (for he dranke wine and they did not) but becauſe he was typified by the* Nazarite Samſon: *for he ſlew more by his death, then by his life, and was ſeuered from all ſin and pollution.*

Anſwer.

The anointing of Kings, Prieſts, and Prophets, was a type of Chriſt's anointing, and not of his being called *David*. Which name was given him by God, becauſe he was to be borne of the ſeed of *David*, to whom he was promiſed. And it is becauſe he is the Sonne of *David* (and not of *Nebuchadnezzar*, or any other heathen Prince) that he is to ſit on *David's* Throne. And that by his ſitting on *David's* Throne, is meant, his government of that people which

David

one inwardly, and circumcision is that of the heart, in the spirit. *And of such inwardly Jewes must the promises be understood (at least in part) that make mention of* Judah. *And therfore it is a great mistaking of the prophesies, if wee shall stil make an opposition twixt Jewes and Gentiles: beleeving* Gentiles *are true* Jewes (*as wee see they are called in the new Testament*) *and unbeleeving* Jewes *are* Gentiles, *and so are called Isa. 1. 4. and elswhere.*

Answer.

That the faithfull in general are *Abrahams* seed we deny not, neither doe we affirme, that any can be partakers of the promise made unto *Abraham*, but the faithfull; nor that there is now any difference betwixt the beleeving *Jew* and *Greek*. But yet we cannot grant that therfore there shall be no difference betwixt the Nation of the *Jewes*, and all other Nations, after Christ's next appearing. Nor that the prophesies which concerne the *Jewes* righteous and flourishing estate at that time, are to be understood of the Church of the *Gentiles* now. Nor that by *Isaac's* and *Jacobs* children, any besides the *Jewes* are meant. And we doe not herein make the unbeleeving *Jewes* heires of the promises, but the beleeving onely: seeing as all the beleeving Jewes and Gentiles that are departed, or shall depart before Christ's comming, shall be brought with him, so inherite the promise made unto *Abraham*, so all the Tribes shall be converted against that time: and be then acknowledged by all that see them, to be the seed which *the Lord hath blessed*, as *Isa. 61. verse 9.* And consequently the distinction of the *Jewes*, *Rom. 10. verse 12.* (which shewes the estate of the *Jewes* in S. *Pauls* time) is nothing to the purpose. Neither is it indeed rightly applyed by you to the beleeving *Gentiles*. For it doth no more prove a beleeving *Gentile*, to be a *Jew*; then that which you alledg, *Isa. 1. verse 4.* doth prove an unbeleeving *Jew* to be a *Gentile*; which is onely an exclamation against the *Jewes* for their great wickednesse. The meaning then, of the text *Rom. 2 verse 28.* is onely this, that that *Jew* was not a *Jew* beloved of God, which was one outwardly onely, by the circumcision, which is in the flesh: but that *Jew* was a *Jew* beloved of God, which was one inwardly, by the circumcision of the heart, in the spirit. Wherfore *Piscator* observes in this verse, an elegant [*antanaclasis*] or using of the same word in a seeming contradictory sense, as if the Apostle had said, those are a *Jew*, and

and not a Jew a stumbling a Jew before men, but not before God, as he expresseth himselfe in the close of the next verse.

The sixth rule.

6. *All the prophesies cannot be understood of the Church on earth onely, neither of the Church in Heaven onely, but of both together: or partly of the one, and partly of the other, and partly of both: and so evidence must be had in the application of the promises. Yea and there is a gradual performance of them, and the accomplishment of them is in severall points of time, so much as shall give content to Gods children, yet always leading to a further and further performance. As for example: God shewed mercy to these Israelites when they were in captivity: he brought them home againe: they were a poore and afflicted people, and were much bettered by their bondage: there was a degree of performance. There was another degree in Christs time, when he joyned the Gentiles to them, and both made one Church. But when it is said, The remnant shall doe no iniquitie, and a deceitfull tongue shall not be found in their mouth, Zeph. 3. 13. these promises shall have their time, when the people shalbe more thorowly purged: and certainly the full accomplishment shalbe at the day of judgement, and so long as we are in this life, we are under an imperfect and unperformed state.*

Answer.

All the prophesies you say, cannot be understood of the Church on earth onely, neither of the Church in Heaven onely. True, but yet those prophesies which foreshew the Saints happinesse on earth, are to be accomplished on earth onely; and those which foreshew their happinesse in Heaven, are to be accomplished in Heaven onely. And there is no prophesie which speakes of the happinesse, which the Saints shall injoy on earth, that is to be understood of their happinesse in Heaven too, as you chiefely understand the prophesies, touching the *Jewes* future restauration. Neither were those prophesies touching the *Jewes* to have a graduall accomplishment. For as it is false, that the *Israelites*, the captivity of the ten Tribes did ever yet returne home (as the prophesie in your *Preface* out of *Ezek.* 16. doth shew:) so it is false also, that the prophesie touching the *Jews* deliverance, *Zeph.* 3. v. 8. hath bin yet accomplished, but it shall be accomplished when at their future return, the *Nations* of the *Gentiles* shalbe assembled against them to their own confusion (as it is foreshewed also *Rev.* 16. & in many other prophesies.)

And

And as the 8. *verse* doth shew their temporal deliverance from their outward and bodily enemies at that time; so the 13. *verse* shewes their spiritual deliverance from their sinnefull pollutions, and ghostly enemies; and their outward safety too, which shall follow their temporal and spiritual deliverance, for *they shall feede, and lie downe, and none shall make them afraid.* And that all this is to be accomplished at the same time, the comparing of the 11. *verse* with the 8. *verse* doth confirme; for whereas it is said, *verse* 8. Waite upon me, until the day that I rise up to the prey &c. it is said likewise, *verse* 11. *In that Day shalt thou be ashamed, for all thy doings, wherein thou hast transgressed against me,* &c. In that Day? in what day, if not in the day before spoken of, *verse* 8? which day indeed is call'd in Scripture, the Day of judgement, but yet it is not of so short continuance, as you take it to be: for it containes the 1000 yeares and little season, mentioned *Rev.* 20. all which time is to follow our Saviours appearing, and to foregoe the last act of his reigne, the judgement of the dead at the last resurrection. And consequently the accomplishment of the contents in the 13. *verse* cannot beat the Day of judgement in your sense (that is, at the judgement of the dead at the last resurrection) as the close of the same *verse*, and the preceding and subsequent *verses* doe declare; although it shalbe at the Day of judgement in the Scripture sense (that is, in the time of Christ's 1000. yeares reigne on earth.) his

The seaventh rule.

7. *Here that generall rule is also remembered, when the words of Scripture being properly taken, teach any thing contrary to the analogy of faith, or honesty of manners, or any thing frivolous that belongeth no thing to godlinesse, or dissonant from the scope of the text, or contrary unto other cleare texts of the same: these words must be expoued figuratively, and a figurative sense is the literal or primarily intended sense of these words. And contrarily unto this rule the* Jewes *and others expone the descriptions and prophesies of the glory and power of Christ and his Church after an earthly manner, and so straying from the true meaning, they transforme his spiritual Kingdome into an earthly and temporary: which as it is ungodly, so it is repugnant unto Scripture, testifying plainly, that* his Church is all glorious within, *and not of this world: and therfore these comparisons that are taken from earthly Kingdomes must be understood figuratively, and in a spiritual sense,*

as

ordaine it must be diligently observed, what portion of every passage is to be understood properly, and what figuratively, seeing many times, that which is spoken figuratively, is exponed by the words preceding or following, and all figurative speeches have some tokens of the mind, unto which they are directed, or another text may be found, where the same matter is more clearely handled. These generall rules being premitted, it shall be easier to expone all the promises of Christs Kingdom, and especially that text Amos 9. 15. They shall no more be pulled up out of their land, which I have given them, saith the Lord thy God. *For those words may be cleared by the words,* Jer. 4. 1. If thou wilt put away thy abominations out of my sight, then thou shalt not remove. *Where we have the same promise, but expressed with a condition: and it is usual in the Scriptures that earthly promises are expressed sometimes with a condition, and sometimes without it, but all alike are understood conditionally.* 2. *By the acceptions of the word* [land] *which as it is not alwaies exponed of the earth, so sometimes it is put for the grave, as* Iob 10. verse 21. The land of darkneſſe, and shadow of death. *And for Heaven,* Psa. 27. 13. I had fainted, unleſſe I had beleeved to see the goodneſſe of the Lord in the land of the living. *And especially that land was a type of the Kingdom of Christ (as it is said in the first rule,) and of the true inheritance of the Saints, and true gift of God.* Deut. 4. 1. 38. *And so whether the word* [land] *be taken properly or typically, the promiſe is manifeſtly true both before and after the comming of Christ to suffer, for they were brought againe into their land, and they who were brought, were not pulled out of their land, and they are planted in their true land, whence they shall no more be pulled out: and hereby the large note on the margine of* Page 9. *is confounded.*

Answer.

Let this rule then (which is a compound of several rules laid downe by others for the right interpreting of the Scriptures) decide the matter in controverſie betwixt us. And doe not say, but shew, that the proper exposition of the prophesies, which concerne our Saviours and the Saints whole reigne on earth: the conversion, deliverance, and establishment of the *Jewes* in their owne land: the destruction of their oppoſers, and subjection of all other Nations unto them: in a word, which reveale unto us the chiefeſt events and alterations, that shall come to passe over the whole world,

world, til the world it ſelfe ſhall paſſe away; doth teach things contrary to the analogy of faith, to honeſty of manners, to other cleare texts: things frivolous, and not belonging to godlineſſe. For ſurely if our proper expoſition of theſe predictions doth teach ought of all this, we may well be accounted for publiſhers of a new Goſpel; but if it doth teach nought of this, you your ſelfe are worthy to be accounted but a partial preacher of the Goſpel; a preacher but of a part of the Counſell of God: tel us therfore what article of faith, or plaine text of Scripture, or moral duty, is deſtroy'd or oppugned, by the beliefe of our Saviours coming with the Saints to reigne on earth: or of the *Jewes* converſion and returne: or of the calling of all Nations to the faith of Chriſt, and the knowledge of God. And tel us too, whether the knowledge of theſe things be a frivolous and unneceſſary knowledge, or a knowledge not belonging unto godlineſſe. Certainly we cannot conceive how the perſonal reigne of Chriſt on earth, ſhould any way abridge, or weaken his ſpiritual power, or abbreviate his Kingdom; or that his Church ſhould be leſſe glorious, when he comes into the world unto it, then it hath been ſince he departed out of the world, or can be, as long as he is abſent from it. And we know that by our proper expoſition of theſe prophecies, we doe make a juſt diſtribution of the word of God: that we give unto the *Jew*, whatſoever belongs unto the *Jew*; and to the *Gentile*, whatſoever belongs unto the *Gentile*: whereas you by your proper interpretation of the prophecies which concerne the *Gentiles*; and your figurative expoſition of the prophecies which concerne the *Jewes*, doe keepe your owne things to your ſelfe, and make the mercies prepared for others to be common mercies: yea to be as much, or more yours then theirs. And as you hereby impoſe a figurative ſenſe upon the ſpiritual part of the promiſes made unto the *Jewes*; ſo you impoſe a double figurative ſenſe upon the temporal part of the promiſes made unto them. For firſt you interpret thoſe outward and earthly promiſes (as you call them) of ſpiritual bleſſings too; and being ſo interpreted, you underſtand them of the *Gentiles*, as wel, or rather then of the *Jewes*. And thus you make figurative ſpeeches where you finde none; and may indeed as eaſily make a figurative ſpeech of any ſpeech, as thus interpret theſe prophecies. But it is not the figurative and metaphorical expreſſion of a prophecy, that

doth make the prophecy to carry a figurative ſenſe: for both temporal and ſpiritual promiſes may be figuratively and metaphorically expreſt, but yet they are not to be figuratively underſtood; that is, prophecies of temporal things (however expreſt) are not to be underſtood of ſpiritual bleſſings: neither are prophecies of ſpiritual or temporal things (whether figuratively or properly expreſt) to be underſtood of any beſides thoſe of whom they are plainly prophecied. In a word, prophecies (however expreſt) are to be underſtood, of what they ſpeake, where they ſpeake of temporal things, they are to be underſtood onely of temporal things: and where they ſpeake of ſpiritual things, they are to be underſtood onely of ſpiritual things. And of whom they ſpeake, where they ſpeak plainly of Chriſt, they are to be underſtood of Chriſt onely: and where they ſpeake plainly of the *Jewes*, they are to be underſtood of the *Jewes* onely: and where they ſpeake plainly of the *Gentiles*, they are to be underſtood of the *Gentiles* onely: and where they ſpeake generally and indifferently of both, they are to be underſtood of both. And in like manner, where they ſpeake plainly of *Canaan*, and *Jeruſalem*, or *Sion*, they are to be underſtood of them onely.

Thus much for your rules, (which whoſoever ſhall embrace, he will doubtleſſe be no better friend to the truth we hold, then you your ſelfe are) that which follows is your explication of theſe words *Amos 9. verſe 15. They ſhall no more be pulled up out of their land, which I have given them, ſaith the Lord God.* Which paſſage you anſwer; Firſt, by that text *Jer. 4. verſe 1.* [where you ſay, *we have the ſame promiſe, but expreſſed with a condition.*] How? the ſame promiſe? certainly the promiſe in *Jer.* was made to *Iſrael*, before ſhe went into captivity, before that judgement was come upon her for her abominations. But the promiſe in *Amos* is made to *Iſrael* after ſhe ſhould come out of captivity, after the wrath of God againſt her ſhould ceaſe. And whereas you ſay further, [*that it is uſuall in the Scriptures, that earthly promiſes are expreſſed ſometime with a condition, and ſometime without it, but are alwaies underſtood conditionally*] It is to be noted, that here you confeſſe the promiſe *Amos 9. verſe 14, 15.* to be an earthly or outward promiſe, and conditionally underſtood; which *pag. 8.* you interpret of [*ſpiritual houſes and benefites:*] as you doe alſo that text *Iſa. 65. verſe 21.* in

your

your preface, and others in other places. And yet it is not true, that all outward and earthly promiſes, are conditional promiſes: for thoſe which are mixed with ſpiritual promiſes (as in *Jer.* 32. *verſe* 37. &c. and in *Ezek.* 36. *verſe* 24. &c. and in many other prophecies) or that doe contemporate with ſuch outward and bodily promiſes, as are mixed with ſpiritual promiſes, as this of *Amos* doth; thoſe earthly promiſes, I ſay, cannot be conditional promiſes, ſeeing the ſpiritual promiſes with which they contemporate, are promiſes of the condition it ſelfe. And therfore the prophecy of *Amos*, *chap.* 9. *verſe* 11. &c. is an abſolute prophecy, a prophecy hereafter to be fullfild, *when the Spirit of God ſhalbe powred on the Jewes from on high*, as it is *Iſa.* 32. *verſe* 15. &c. And not a conditionall prophecy, a prophecy formerly canceld for want of obedience.

Secondly, you anſwer the foreſaid text of *Amos*, by ſhewing a different acception of the word [*land*, which you ſay, as it is not *alwaies expounded of the earth, ſo ſometimes it is put for the grave, and for Heaven.*] But the inſtances by which you would prove this, doe faile you very much; for (beſides that mens graves are in the earth) it is not the word [*land*] of it ſelfe, but this phraſe of ſpeech [*the land of darkeneſſe*] that is put for the grave *Job*, 10. *verſe* 21. and [*the land of the living*] that is uſed *Pſal.* 27. *verſe* 13. which doth not ſignify Heaven, as the Authours of the Engliſh annotations on the whole *Bible* printed 1645. doe obſerve, but the ſurface of the earth, on which the living are: as [*the land of darkeneſſe*] doth a place under the ſuperficies of the earth, where the bodies of the dead remaine. And happily *David* ſpake here of the land of *Canaan*, in relation to the time, in which Chriſt himſelfe and all the Saints that are to come with him, ſhould have their abode in it: in which reſpect, as it may properly, ſo it may very fitly too be cald [*the land of the living*] of the living that ſhall die no more. But if this phraſe did ſignify Heaven, as you ſay, yet it will no more follow from theſe words, [*that the land of Canaan was a type of Heaven*] then it will follow from thoſe in the 10. of *Job*, that it was a type of the grave. And ſure we are that *Amos* prophecy is to be fullfild in the land, whither the text ſaith that *the Iſraelites ſhall returne from their captivity, and where they ſhall build themſelves houſes, and plant vineyards, from which they ſhall no more be carried captives,*

at they have formerly been. For the meaning of these words, *That they shall no more be pulled up out of their land,* is parallel with that *Dan.* 2. *verse* 44. *that their Kingdom shall not be left to other people.* And here also it is to be noted, that this part of your answer doth crosse the former part. For there you say, that this prophecy of *Amos* [*was a conditional prophecy,*] and so not accomplished for want of obedience in the *Jewes*; and yet here you say, [*that they were brought againe into their land, and that they were not pulled out of their land, but are planted in their true land, whence they shall no more be pulled out:*] so that here you exalt those *Jewes* up to Heaven, which before you did thrust downe to Hell, for not fulfilling the condition required of them, and therefore you must know your owne minde better in understanding the Scripture, and speake more significantly, and truly, then you doe in this inference, before you can frustrate the marginal note in the 9. page of my Booke.

[It

To my booke accuſed.

Welcome my booke, more welcome unto mee
With ſtripes and wounds, then to have ſcaped free.
'Tis all I lookt for when I ſent thee forth,
That moſt would deem thee vile, and of no worth.
For 'tis the lot of truth (& 'tis of thoſe
That godly live) to have the moſt her foes.
And ſure where wreſted Scripture doth withhold
The beames of truth, and give us droſſe for gold:
There nought a truth more doubtful can conclude,
Then doth the favour of the multitude:
Which had'ſt thou purchaſt, I ſhould then have feard,
I had obſcur'd, what now I hope I 've clear'd,
And ſhall, by Gods aſſiſtance, ſtill make good,
Againſt all bawlings of the carping brood.

ISRAELS REDEMPTION REDEEMED.

The first part.

Jſraels Redemption.

THat Chriſt is already [a] come; that as a Prophet he hath [b] cald us to repentance, and as a Prieſt hath been a [c] *propitiation for our ſinnes (and not for ours onely, but alſo for the ſinnes of the whole world)* having by [d] once offering himſelf, perfected for ever them that are ſanctified, is the faith of Chriſtians, and the infidelity of the *Jewes*: But that he ſhall come as a King to raigne on earth, and reſtore againe the Monarchy of *Iſrael*, is the faith of the *Jewes* and the infidelity of Chriſtians. And I thinke it a matter equally difficult to perſwade either part to the mutual embracement of each others beliefe.

1.

[a] Mat. 1. v. 20. 21. Luk 2. 11. Ioh. 1. 29. 30. &c. [b] Mat. 4. 17. Luk. 4. 15. &c. [c] 1 Ioh. 2. Heb. 2. 17. Rom. 3. 25. [d] Heb. 9. 28. ch. 10. 14. Mar. 8. 31. Ioh. 10. 15. Rev. 5. 9.

Mr *Petries anſwer.*

2.

What new ſpirit is this? Whether be ſuch perſons Jewes or Chriſtians? they oppoſe themſelves unto all Jewes and Chriſtians. 2. Whether doe they underſtand the difference twixt Jewes and Chriſtians? In vain never yet heard, that the Jewes doe believe, that Chriſt Jeſus ſhall come as a King: they ſaid, Away with him; wee will not have him to raigne over us. They ſay, that the Meſſias ſhall come, but they ſpeake not of his comming twice or thrice; looke all the Iewiſh Rabbies, and aske them who are alive; they will ſay but once: This conceit of Chriſts comming to raigne on earth, is neither Chriſtian nor Jewiſh, ſeeing Chriſtians be-

leeve

leeve not ſuch a comming, nor doe the Jewes beleeve in Chriſt: and therefore it is abhorred of all Chriſtians and Jewes; So farre are they both from embracing it.

Reply.

Sir, looke backe into your *Preface*, and there you tell us, that this ſpirit was abroad in the world in the Apoſtles dayes (which had indeed been otherwiſe but a lying ſpirit) and that it continued in the Church neere about 300. yeares after Chriſt. Yea you ſay plainly [*by this hiſtorical narration, beloved in the Lord, you may ſee, that this doctrine is no new light, revealed in this laſt age.*] The more ſtrange it is therefore in the very entrance of the controverſie, to heare you cry out ſo boldly, againſt your owne confeſſion, *What new Spirit is this?* certainly that cannot be new, which was both taught and beleev'd ſo long agoe. Neither can we eaſily thinke it to be falſe, ſeeing it was the faith not onely of a few, but even of all that were then accounted right beleeving Chriſtians, as part of the *Dialogue* between *Tripho* the *Jew*, and *Juſtine* Martyr the Chriſtian, *commented* on by Mr. *Mede*, doth averre. Which being ſet forth together with his commentaries on the Apocalyps, you were not doubtleſſe ignorant of it. And yet you demand againe [*whether be ſuch perſons Jewes or Chriſtians?*] to which you ſubjoyne, [*They oppoſe themſelves unto all Jewes and Chriſtians*] as if you would have your reader therefore conceive them to be nor *Jewes*, nor Chriſtians, becauſe they oppoſe both in ſome few particulars. But your argument is too weak, for who knows not, that Chriſtians are oppoſed by Chriſtians, and *Jewes* by *Jewes*; and that as a *Jew* may oppoſe both *Jewes* and Chriſtians, and yet not ceaſe to be a *Jew*; ſo likewiſe a Chriſtian may oppoſe both *Jewes* and Chriſtians, and yet be ſtill a Chriſtian? True then it is, that we oppoſe all that are *Jewes* by profeſſion, in confeſſing with all other Chriſtians, that Chriſt is come in the fleſh; and hereby ſure we ſhew ourſelves Chriſtians. And true likewiſe it is, that we oppoſe all other Chriſtians, in confeſſing with theſe *Jewes*, that Chriſt ſhall come as a King to reigne on earth: and yet we doe not hereby ſhew our ſelves *Jewes*, but the truer Chriſtians: becauſe according to plaine and expreſſe Scripture, we acknowledge & embrace for truth in both, what both doe unjuſtly condemne and reject as manifeſt error in each other. And ſhould we doe otherwiſe, we

ſhould

ſhould obey men rather then God, and whether we ſhould doe well in that, judge you.

Having caſt us out of the Church of the Chriſtians, and *Synagogue* of the *Jewes*, I meane having endeavored to bring us into contempt with both, in telling them, that we oppoſe them both; Your next Querie is, [*Whether doe they underſtand the differences twixt Jewes and Chriſtians?*] No doubt Sir but all of them have underſtanding as well as you, and that ſome of them are not inferiour unto you, how meane ſoever you eſteeme them; but yet there is no need that we rehearſe here any more differences, then that which you have already heard; and doe now labour all you can to make the reader beleeve, to be none at all. For [*it was never yet heard*, you ſay, *that the Jewes doe beleeve, that Chriſt Jeſus ſhall come as a King.*] And have you heard ſo from us? we ſay indeed, that the *Jewes* beleeve, that Chriſt ſhall come as a King (which no writer either *Jewiſh* or Chriſtian hath hitherto denied) but we ſay not that they beleeve, that Chriſt Jeſus ſhall come as a King. For then they ſhould beleeve Jeſus to be the Chriſt as well as we, which as yet they doe not, and by this we may ſee, that if you had not quite altered our meaning by adding the word [Jeſus] (and ſo confounded and obſcur'd, what wee have clearly and diſtinctly delivered) you could have ſaid nothing to what we ſay. For you would have been aſham'd I ſuppoſe, to have uttered your aſſertion thus, [*It was never yet heard, that the Jewes doe beleeve, that Chriſt ſhall come as a King*] which yet is all that we affirme. But having thus made your ſelfe worke, you goe on and tell us [*They ſaid, Away with him, we will not have him to reigne over us*] True, but this ſhews onely, that the *Jewes* then denied Jeſus to be the Chriſt; & that the *Jewes* now continuing in the ſame blindnes, are guilty of the ſame tranſgreſſion; but it ſhewes not, that either the ancient *Jewes* did not, or that the modern doe not beleeve that Chriſt ſhall come as a King. You goe on [*They ſay that the Meſſias ſhall come, but they ſpeake not of his comming twice or thrice; looke all the Jewiſh Rabbies, and aſke them who are alive: they will ſay, but once.*] Let them that deny it take this paines; but what though they ſay, the *Meſſias* is to come but once? what will follow from hence? ſurely this will follow, that as long as they continue to beleeve ſo, they cannot beleeve that Jeſus ſhall come as a King, becauſe they know that he is already

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come. But it wil not follow from hence, that they doe not now beleeve that their *Meſſias* ſhall come as a King. And thus notwithſtanding your Magiſteriall Querie, your foiſted aſſertion, and ought elſe that you have ſaid, it is very evident, that the *conceit of Chriſt's comming to reigne*, is both Chriſtian and Jewiſh: Chriſtian, becauſe Chriſtians beleeve it, (as plainly reveal'd in Gods word) although you account it no part of a Chriſtians beliefe; and Jewiſh, becauſe the Jewes beleeve, that Chriſt ſhall ſo come, although they beleeve not, that he is already come. And therefore it is neither abhorred of all Chriſtians, nor of any Jewes, ſo far are they both from rejecting it. Yea ſo well doe they agree in the truth of this particular, That Chriſt ſhall come as a King: although as yet they diſagree about his perſon: and conſequently in all that the Goſpel reveales to be already done by him.

Iſrael's Redemption.

2. And yet (with ſubmiſſion to impartial judgements be it ſpoken) I finde not in the Scriptures more voices for the one, then for the other: and therefore doe verily beleeve that neither Tenet apart, but both together doe make up the full and [e] compleat myſtery of our Redemption: which by Gods gracious aſſiſtance, I ſhall to his owne glory and our chriſtian comfort, clearely prove in the examination of the words now readunto you.

[e] Rom. 8. 23. ch. 11. v. 12. 15. Eph. 1. v. 14. ch 4. v. 30. Rev. 10. v. 7.

M^r *Petrie's Anſwer.*

1. *Who are theſe impartiall judgements? on the one ſide are Chriſtians, and on the other are Jewes: it may be be ſubmitts unto Turks; but the Turks beleeve that Chriſt is come, and will not ſay that he will come againe. Theſe impartiall judgements then muſt be Heathens.* 2. *If the* Millenaries *find not more voices for the one, then for the other, it is no marvel: any who hath the jaundies finds every thing yellow. And who have an ague, find every meate and drinke bitter; not that every thing is ſuch, but their ſenſes are diſtempered: another who hath not diſtempered ſenſes, finds in the ſame thing a diverſity of colour and reliſh.* 3. *Why doubt they here whether there be more voices for the one then for the other, ſeeing afterwards it is ſaid,* p. 50. *as all the Prophets ſpeake of nothing more, ſo they have nothing, which can be applied to our Saviours ſecond comming as a comfortable effect (ſo generally foreſhowne) but this?*

Reply.

Reply.

1. If the heathens be a more impartial judgement then *Jewes* or Christians are, the greater is our shame, the more their commendation. But as I have not hitherto, so I trust I never shall shew such irreverence and uncharitablnesse towards the Church of God, as to think, much lesse to say, that there are no impartial men in it. And therefore I need not goe out of the Church to seeke for such to submit to. But although there are many impartial judgements amongst Christians: yet it behoves the reader to take notice here, that you confesse you are none of the society, and therefore to be the more suspitious of the sincerity of your dealing, a taste where of we had in your former answer. And it is observeable too, that you make a difference betwixt *Turks* and heathens, as if *Turks* were not heathens.

2. That all rigid *Antimillenaries* find not many voices for that we plead for, nor indeed any at all, we need not marvell; for you have told us, they have no impartial judgments. And therefore I might returne your comparisons on your selves; but I leave them to the judicious reader, to bestow them, where he sees most cause

3. Surely these words [*I finde not more voices for the one then for the other*] have no doubtfull sound. Neither have they relation onely to a part, but to the whole word of God. Not to one Testament onely, but to both. And therefore the Prophets being not the adequate subject of this search, you have vainly transferr'd hither, what elswhere I have spoken as from the Prophets onely. Yea and very impertinently too, for the prophecies spoken of there doe concerne the restoring of the Jewes onely, but the voices spoken of here are such as do concerne the comming of Christ onely. And that first in the forme of a servant, to teach and suffer on earth; and next in Kingly glory, to reigne and rule on earth. And grant there should be more Scriptures to shew one of these commings then the other; yet seeing there is plaine Scripture for them both, we have good reason to beleeve both.

Israel's Redemption.

For—*they asked of him, saying, Lord wilt thou at this time restore againe the Kingdom to Israel?* 3.

Mr. Petrie's Anſwer.

Any who is not diſtempered in his braines may ſee the ground of this Monarchy very unſure, to wit a meere Querie, Acts 1. 6. The diſciples asked him, Lord wilt thou at this time reſtore the Kingdom of Iſrael? *a querie neither affirmeth nor denieth: and nevertheleſſe how great a Kingdom is built on it? If they can finde a ſurer ground, why will they not chooſe it for their text? better they have not, and therefore they muſt be doing with this.*

Reply.

No good Chriſtian will be either aſham'd, or affraid to ſuffer for the truth's ſake. And therefore we had much rather be defam'd, revil'd, and (if God hath ſo appointed it) worſe handled by you, or any others, then *(reclamante conſcientiâ)* againſt our owne knowledge yeeld to be deluded by you; this anſwer being in very deed compounded of nought but falſehood and deceit. For firſt, the ground of this Monarchy is not unſure although a Querie, it being grounded, not on what the Apoſtles knew not and would have knowne, to wit, the time when the Kingdom ſhould be reſtor'd; but on what they knew, and doubted not of, to wit, that the Kingdom ſhould be reſtor'd. Which had they not knowne (or at leaſt not thought) they could not have asked, when it ſhould be reſtor'd. And had they but thought it, they would (for their better aſſurance) firſt have ask[whether,] before they would have askt, when it ſhould be reſtored. Neither can we grant this to be [a **meere querie*] untill you have defin'd what a meere querie is, for you ſeeme to me by this propoſition, *A Querie neither affirmeth, nor denieth,* to take all queries to be alike; if you doe not, you ſay it onely fallaciouſly to make the unlearned reader thinke ſo, that by this meanes he might the more readily beleeve all you ſay againſt us; and if you doe, you are very much miſtaken, as all your rhetoricians will ſhew you, who reckon up many ſorts of Queries, among which there is one ſo oppoſite to your words,

**Queries (as Rhetoricians do diſtinguiſh them) are either ſimple, or figurative and affected. Simple Queries, are ſuch as are propoſed for inſtruction and knowledge-ſake, and are either meerly ſimple, when there is no more in them but what is doubted of; as, what if truth? John 18 verſe 38: or not meerly ſimple, when there is no more in them, then what is doubted of; as, where wilt thou that we prepare for thee to eate the paſſeover? Mat. 26. verſe 17. in which querie the doubt is not touching the ſubject it ſelfe whether the paſſeover ſhould be prepar'd: but touching a circumſtance belonging to the ſubject, touching the place where it ſhould be prepar'd: and ſuch a querie is this of the Appoſtles, the ſubject, the reſtoring of the Kingdom, is not doubted of, nor the perſon that ſhould reſtore it, but the circumſtance of time onely, when it ſhold be reſtored. And theſe queries, though they do not ex-*

that it more certainly and vehemently affirmes, or denies, then a bare affirmation or negation can doe; and such a one is that in St. *Mat. chap. 7. verse 16. Doe men gather grapes of thornes, or figs of thistles?* which is a farre more forcible deniall, then St. *Lukes, Of thornes men doe not gather figs, nor of a bramble bush gather they grapes, chap. 6. verse 44.* so on the contrary, *Is there no balme in Gilead, is there no Physitian there? Jer. 8 verse 22.* doth more movingly affirme, then the bare affirmation doth. And of this sort of interrogatory asseverations and negations the Scriptures have very many: especially God's answer to *Job*, and the prophecy of *Micah*. And therefore untill you can bring better proofe to shew this ground unsure, we need not seeke for another text to build *so great a Monarchy on*, although we bring many other to strengthen, beautify, and finish the building.

Israel's Redemption.

The words you see are a Querie. And such propositions imply 4.
three things, First, a person, or persons proposing it. Secondly, a matter or subject proposed. Thirdly, a person, or persons to whom it is proposed. The persons here are the disciples asking the question, and our Saviour answering them; as the context declares; the matter enquired of is the restauration of the captivated Soveraignty of the *Jewes*, as the text it selfe doth informe us. These are the parts, yet because it would be impertinent in this businesse, to speake any thing of the persons, but onely as their joynt authority may help somewhat to justifie the truth of this proposall; I shall (omitting this division) onely glance at them, in the ensuing confirmation of the subject. Which comprehends in it these two assertions. First, That the Kingdom of the *Jewes* shall againe be restored unto them. Secondly, That our Saviour at his coming shall restore it.

Mr. Petrie's Answer.

The Querie comprehends neither of the two, because (as I said) it affirms nothing. And the asked matter comprehends them not. Not the first, because it is of the Kingdom of Israel, and not of the Jewes: and as all are not Israelites who are of Israel, Rom. 9. 6. *so neither are they all Israelites or the children of God,* who are of Israel according to the flesh, but the children of the promise are counted for the seed: *therefore the Kingdom of Israel mentioned there may be another then the*

Kingdom

Kingdom of the Jewes. Neither is the other aſſertion comprehended in the queſtion, becauſe it aſkes not of his ſecond or third comming, but of now: wilt thou now reſtore the Kingdom?

Reply.

The Querie comprehended both, becauſe both are intimated in the Querie, and doe neceſſarily follow from the Querie. And you have not ſhewed us any Querie, that affirms nothing; nor in what ſenſe this Querie doth affirme nothing. In the aſked matter, there is the Kingdom to be reſtored; and from hence proceeds the firſt aſſertion. And the perſon that ſhould reſtore it; and from hence proceeds the ſecond aſſertion. But the firſt is not here comprehended you ſay, [*becauſe the Querie is of the Kingdom of Iſrael, and not of the Jewes*] as if the Kingdom of *Iſrael*, and the Kingdom of the *Jewes* were not to be underſtood of the ſame people. No, ſay you. For [*all are not Iſraelites who are of Iſrael, Rom. 9. 6.*] a worthy reaſon: for it is as if you ſhould ſay; by the Kingdom of Iſrael, cannot be meant the Kingdom of the *Jewes*, becauſe all that are Iſraelites by birth, are not elect Iſraelites, Iſraelites according to the fleſh, and according to faith alſo. For this onely is the meaning of the text cited by you *Rom. 9. 6.* and ſo proves not, that the Kingdom in the text belongs to any other people, language or nation, but the *Jewes* (of whom alone interpreters doe underſtand it.) And therefore you ſhould have ſpoken out, and told us plainly, what the other Kingdom you ſpeake of was. For we know of no more but two, beſides this in Queſtion betwixt us. And theſe are commonly cal'd the *Kingdom of grace*, by which is meant, the Saints or Church on earth before Chriſts appearing. And the Kingdom of glory, by which is meant the Saints or Church in Heaven. And that neither of theſe Kingdoms is meant in the text, I prove thus. Not the Kingdom of grace, for at that time the *Jewes* themſelves alone were this Kingdom: and that could not be reſtored unto them, which as yet they had not loſt; and not the Kingdom of glory, for that likewiſe could not be reſtor'd which as yet they had not. And none can imagine that the Apoſtles Querie is thus to be paraphraſed. *Lord wilt thou at this time take all the faithfull up with thee into Heaven?* And therefore ſeeing it could not be meant of either of theſe Kingdoms; it muſt be meant of the Kingdom of the *Jewes* on earth, or of none.

Which

Which is our first assertion. And the other is comprehended here too: For although the Querie [askes not of his second comming, but of now;] yet seeing Christ was to restore it, and did it not while he was on earth, it necessarily follows, that he shall doe it at his descending againe to the earth. Which is our second assertion: and thus both are found in the text. And besides, if you take the word s [as, *all are not Israel, who are of Israel*] in the Apostles meaning, i. e. all are not faithfull Israelites, that are descended of Israel: then it is an apparent tautology to add, [*so neither are they all Israelites, or the children of God,* [*that are of Israel according to the flesh*] and if you doe not take the Apostles words in this sense; then it is notoriously false to say, that all are not Israelites, to wit, by nation, who are of Israel by birth. And is it not a pretty inference: All Israelites are not Israelites, [therefore the Kingdom of Israel there may be another then the Kingdom of the Jewes? Surely you might as well have said, therefore the Pope shall be St. *Peters* successour. For this conclusion hath as much dependence on the antecedent as the other.

Israel's Redemption.

Chap. I.

Of the restoring of Jerusalem, and the Jewes returne.

And first of the first; That the Kingdom of the *Jewes* shall again be restor'd unto them, For they asked of him, saying, *Lord wilt thou at this time restore againe the Kingdom to Israel?* So evidently doe these words expresse an earthly Kingdom (I meane onely a Kingdom to be held on earth) that no expositor which I have met with doth deny it; and therefore seeing they could not but imbrace the sense, me thinks they should not so rashly have rejected the consequence. And that for these reasons. 5.

Mr. Petrie's Answer.

1. *Me thinkes you speake non-sense, Many expositours expone these words otherwise*: seeke and you shall finde. *Secondly, why may wee not thinke,*

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that the Apoſtles meaned as Simeon *did,* Luk. 2. 30, 31, 32. *or as the repenting thief did,* Luke 23. 42. *or as Chriſt did,* verſe 43. *certainly theſe did not meane of an earthly Monarchy: neither is there any word in this text ſhewing that they meaned otherwiſe. Thirdly, albeit no expoſitour would deny, that the Apoſtles did underſtand an earthly Kingdom, yet it followse not, They thought ſo, therefore it ſhall be ſo. No more then it follows, The Apoſtles did not (for a time) beleeve the calling of the Gentiles,* Act. 11. 3. *therefore the Gentiles are not called. But the conſequence hath reaſons he ſaith, whereof the firſt two are topicall and by way of probabilitie. pag.* 5 *When the Authour ſaith, The reaſons are probable, and I may ſay childiſh: will any Chriſtian change his faith for them? certaine faith ſhould have ſure grounds, leſt the wind of tentation blow it away: and therefore I might leave theſe probabilities, as not worthy of reading or anſwer: nevertheleſſe conſider them.*

Reply.

1. Me thinks you might as wel have ſhewed the non-ſenſe, as ſaid it was non-ſenſe. But [many expoſitours, you ſay, expone theſe words otherwiſe] This ſhews not that I have ſpoken non-ſenſe, in ſaying, that I have met with no ſuch. But I doubt it ſhews, that you ſpeake an untruth, which is worſe then non-ſenſe. For you might as eaſily have nam'd ſome of them, as have ſaid it, and bid me looke them out. And had there been any, I preſume you would too, ſeeing it is not likely, that they would have brought an expoſition different from that which was commonly received by others, and have given no reaſon for it, or one no better then [a *why may we not think ſo?*] 2. If you thinke that theſe places here quoted be diverſly interpreted, (as your disjunctive conjunction [*OR*] intimates, and yet ſay, [*why may not this Kingdom be taken, as the thiefe meant, or as Chriſt meant, or as Simeon meant?*] any one may perceive, that you are altogether unreſolved what ſenſe to take it in: but had rather take it in any ſenſe, then that we take it in. And if you thinke that all theſe places have but one meaning, (as the laſt words of this part of your anſwer imply) you ſhould have ſhewed us what it had been. For in our Saviour's and *Simeon's* words, the word [*Kingdom*] is not found. And the words which you take to be equivalent with it, are diverſly expounded. *Paradiſe*, in our Saviour's words, is interpreted to be Heaven. And ſalvation and Glory, in *Simeon's* ſong doe ſignify,

Salutis

Salutis et gloriæ authorem, the authour of glory, and the authour of ſalvation; to wit, Chriſt himſelfe. So that if the Kingdom in the Apoſtles Querie be expounded either of theſe two waies, it is all one as if they had ſaid, *Lord wilt thou at this time reſtore Heaven to Iſrael?* or, *Lord wilt thou at this time reſtore thy ſelfe to Iſrael?* And as for the Kingdom the theife ſpake of, we thanke you for mentioning of it. And doe willingly grant, that the Apoſtles underſtood it as he did. But how was that? ſurely as all other *Jewes* did, of a Kingdom on earth, and not in Heaven. For his words in the original are, ἐν τῇ βασιλείᾳ σου, when thou commeſt in thy kingdome (that is, in thy Kingly power, as it is *Mat.* 16. *verſe* 27, 28.) for by thoſe words, the theife could not meane his aſcenſion into Heaven (as it is comonly expounded) ſeeing he was wholly ignorant of it. And therefore it muſt needs follow, that he underſtood it of an earthly Kingdom, which all *Jewes* expected; and (as it ſeemes by the Apoſtles Querie) all beleeving *Jewes* thought ſhould ſuddenly appeare after his reſurrection. But becauſe it was not to be ſo, therefore it was, that our Saviour promiſed the theife the preſent happineſſe of his ſoule in Heaven: where it ſhould remaine in his preſence, until at his comming in his Kingdom (of which he had ſpoken) he ſhould bring it with him, to be reunited to his glorified body: and ſo, according to his requeſt he ſhould in his whole manhood be made partaker of his Maſter's glorious reigne on earth.

3 You muſt give us leave to thinke, that no expoſitour doth deny it, until either we can find; or you, or others ſhew us ſuch a one. But it follows not, you ſay, *the Apoſtles thought ſo, therfore it ſhall be ſo.* But this follows, therefore we muſt beleeve the Apoſtles, before Mr. *Petrie*, or any others, who thinke it ſhall not be ſo. Yea and this follows, *the Apoſtles thought ſo*, and our Saviour (who knew their meaning) reprehended them not for miſunderſtanding it; therefore it ſhall be ſo. And whereas you ſay, that the Apoſtles [*for a time*] *beleeved not the calling of the Gentiles*; and referre theſe words [*for a time*] to the time after our Saviours aſcenſion; it is not ſo. For doubtleſſe from the very time in which our Saviour ſaid unto them, *Goe teach all Nations*, *Mat.* 28. 19. they did beleeve it (although perhaps they might not thinke, that they ſhould have been cald ſo ſoone) yea if the words of S^t. *James*,

Iſrael's Redemption.

7. A ſecond reaſon, which makes me diſlike the cenſure here caſt on our Apoſtles, is becauſe our Saviour's anſwer is alledged, as a ſufficient ground for it: whereas it will appeare even to a weake judgement, that by his anſwer the Apoſtles opinion is as much eſtabliſhed, as their curioſity is reprehended: for they aske whether he *would at that time reſtore againe the Kingdom to Iſrael*. To which he anſwered, *It is not for you to know the times and the ſeaſons, which the Father hath put in his owne power*. As if he ſhould have ſaid, it is enough for you to know, that ſuch a thing ſhal be done, and by whom; but as for the time when it ſhall be done, this the Father hath put in his owne power, and therefore ought not to be enquired of by you, nor to be reveal'd by me. This is the whole meaning of the reply, and now give you your verdict, whether you finde the Apoſtles hereby condemned for holding of an untruth; or rather for an over curious affection to acquaint themſelves with the very day, in which they ſhould behold the glorious accompliſhment of ſo great a bleſſing.

Mr. Petrie's Anſwer.

This cauſe is a miſtaking, as if the Queſtion were granted: for albeit they did meane ſo, yet Chriſt's words have nothing of that point, but onely taxeth the diſciples of their curioſity; and therefore the paraphraſe following in this reaſon is vaine.

Reply.

This cauſe is no miſtaking, for the Queſtion muſt needs be granted; and that even becauſe Chriſt's words have nothing expreſſely of that point; unleſſe you will be ſo irreverent, as to think, that Chriſt who reprehended them onely for a curious deſire to know when this thing ſhould be; would not much rather have reprehended them, for miſunderſtanding of the thing it ſelfe, if it ſhould not have been. Yea doubtleſſe if it ſhould not have been, he could not have ſaid, *It is not for you to know the times, and the ſeaſons*. Seeing that which ſhall never be, can have no time nor ſeaſon. And thus while you grant that Chriſt did reprehend their curioſity, in ſeeking to know the time when Iſrael ſhould be reſtor'd; and yet deny, that he did therein grant Iſrael ſhould be reſtor'd; you make him ſay, that there ſhould be a time for that which ſhould never be: and ſo in effect, put the ly upon him. So much

much have you over-shot your selfe in denying, that the subject in the Question is granted, because our Saviour doth expresly say nothing of it And besides, if the Question be an untruth, and so nothing meant by it; then what doth our Saviour's answer meane? doth that meane nothing likewise? you will not say it, for you tell us, that it taxed their curiosity, and therefore surely it meant something: for an answer that meanes nothing doth taxe nothing. And therfore also the Apostles means something that was true; for that knowledge is not curious, which thinks it knows something, when it knows nothing, or which knows the truth; but that which would know more then it ought to know touching some truths. And thus it appears that the paraphrase in this reason, which you have cunningly conceal'd from the readers sight, is not vaine, but valid.

Israel's Redemption.

8. * Another reason which makes for our Apostles, is the answer our Saviour gave the sonnes of *Zebedee*, when they besought him, *that one might sit on his right hand, and the other on his left in his Kingdom* (or as Saint *Marke* paraphraseth it, *in his glory*) *ye know not*, said he *what ye aske*: this reproofe you will grant, goes neerer to the quicke then that before used to the Apostles; and yet if you marke what follows, you shal find, that the matter of their petition is allow'd of, and onely the motives thereof condemned, to wit, their ambition in seeking the highest roome; and their unadvisednesse in supposing, that Christ could then give that to any, which none could have but they *for whom it was from all eternity prepared of his Father*. And therfore seeing this is all, that these two were rebuk't for by such a sharpe reply, how can wee mistrust that more then this should be included in a milder answer?

Mat. 20.21 22. ch. 10.37.

Mat. 20. 23.

Mr. Petrie's Answer.

1. *These two spake of Christ's Kingdom in his glory: and therefore we may justly thinke, that they meaned of his greatest glory, or of his Kingdom of Heaven; and not of an earthly Kingdom. 2. If Christ in his answer had spoken of an earthly Kingdom, how was it not in his power, to choose his Princes in that Kingdom? and seeing they were only taxed for their ambition and unadvisednesse concerning the glorious Kingdom of Christ, and the Apostles were taxed for their curiosity concerning the particular time of that Kingdom, how shall we mistrust that they understood any other Kingdom?*

Reply.

Reply.

1. Not this reaſon, nor any other was brought to ſhew what Kingdom the Apoſtles meant, which interpreters grant to be an earthly Kingdom: but to ſhew they did not thinke amiſſe in looking for ſuch a Kingdom, which is that that interpreters doe accuſe them of; and that becauſe our Saviour gave them ſuch an anſwer: from which anſwer, my foregoing reaſon doth ſhew, that no ſuch harſh concluſion doth ariſe; ſeeing the Apoſtles are not excepted againſt by our Saviour, for not rightly underſtanding that about which they askt: but onely for ſeeking to know more in it then is fitting they ſhould know. And this reaſon is alledg'd for the ſame purpoſe. For whereas our Saviour gave a ſharper anſwer here to the ſonnes of *Zebedee*, then he did to the Apoſtles, and yet granted withall, that the thing they ſpake for ſhould be given to ſome, it is altogether unlikely that where he uſed a milder reproofe, he did therby deny, that the thing which was askt ſhould at any time be done: eſpecially ſeeing in both anſwers, it was for the motives of their asking onely, and not for the matter, that they were reprehended. And therefore you having not anſwered ought to the force of this reaſon, but onely caught at that which was not intended; I might well paſſe by all that you have thus impertinently ſpoken; but yet I will ſay ſomewhat to it, though not much. Firſt, then I grant that theſe ſonnes of *Zebedee* [*ſpake of Chriſt's glorious Kingdom, and that the Apoſtles underſtood the ſame Kingdom:*] but I conclude not from hence (as you doe) that this Kingdom ſhall not be on earth (which expoſitours ſay, as well theſe, as the Apoſtles did meane) and that becauſe Chriſt ſhall come in glory, and reigne in glory, as you may ſee *Mat.* 16. *verſe* 27, 28. 2 *Theſſ.* 1. *verſe* 7, 8, 9, 10. *Heb.* 1. *verſe* 6. *Jude*, 14, 15. *ver. Rev.* 11. *verſe* 15. *chap.* 15. *verſe* 4. *Pſal.* 72. *Pſal.* 102. *verſe* 13. *&c. Iſa.* 2. *verſe* 2, 3, 4. *Zech.* 14. *verſe* 4, 5. *&c.* But I thus conclude from hence againſt your anſwer to my former reaſon: that ſeeing the Apoſtles meant the ſame Kingdom, that theſe two did; therefore they meant a Kingdom which ſhould be, and not a Kingdom which ſhould not be.

2. But, if Chriſt in his anſwer had ſpoken of an earthly Kingdom, how, ſay you, was it not in his power to chooſe his princes in that Kingdom? And how doth it appeare that he ſpake

rather

rather of an earthly Kingdom, then of one in Heaven, if we say he had this power? for why he should have this power on earth, rather then in Heaven, you cannot conceive. And seeing you would have the reader take this for a currant argument from you to shew that Christ in his answer to these Zebedites did not speake of an earthly Kingdom: to wit, because he seemed to deny that he had power to choose his princes therein; will you your selfe take it for a currant argument from us, to shew that Christ did speake of an earthly Kingdom, if he had power to choose his princes therein? if you will not, then you would have the reader to esteem better of your argument then you your selfe doe. And if you will, you must needs grant, that you have herein argued against your selfe. For whereas our Saviour said, *it is not mine to give*, he meant not that he had nothing to doe in the giving of it But this he meant, that it was not his to give indifferently to any that should aske it, (as the words, which you have omitted in this reason, doe shew) for he could give it to none but those to whom the Father had eternally appointed it to be given; and to them he could, and should give it. For the Father giveth it by the Sonne in the temporal accomplishment of it: and the Sonne giveth it from the Father according to the eternall appointment of it; as the text it selfe in the original clearly shews. For it is οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου; *It is not mine to give, but to them for whom it is prepared of my Father.*

Israel's Redemption.

Thus farre wee have argued topically, & by way of probability. 9.
But that which seemes to me clearly to quit our Apostles from error, though not from oblivion: from error, I say, in the subject, though not in circumstance; in the thing demanded, though not in the season of it's performance; is, because I finde my text to be a lesson read to them by our Saviour before his passion. For speaking of the destruction of the *Jewes*; *They shall fall, said he, by the edge of the sword, and shall be led away captive into all Nations, and Hierusalem shall be trodden downe of the Gentiles, untill the times of the Gentiles be fulfild, Luke*, 21. at the 24. *verse*, and at the 28. *verse* (having before shewne what signes should immediately foregoe his appearing) he left them this Cordiall: *when these things begin to come to passe, then looke up, and lift up your heads, for your redemption.* Isa. 32.15. Act. 3.21.

demption draweth nigh. Behold here, Beloved, the caſting away of God's people for a time, which wee ſee at this day verified: and their receiving againe for ever, which ſhall as certainly come to paſſe, plainly foretold. The Redemption, I ſay, not onely of their ſoules, from the bondage of ſinne, to the favor of God, by the profeſſion of the Goſpel: but conſequently of their bodies too, from their generall captivity; to the repoſſeſſing of their countrey, by a miraculous deliverance. For if no more ſhould be meant by the word [*Redemption,*] but the meere converſion of the *Jewes*, in thoſe places where now they live; it cannot be conceived, why this action ſhould be accompanied with ſuch wonderfull tokens, and perplexity of all other nations, as is here mentioned: unleſſe we ſhall admit no ſpace of time, betwixt this converſion, and that inſtant in which our Saviour ſhall give ſentence on the dead; which I ſuppoſe few or none will yeeld to. And if you ſeriouſly conſider the evidence of the prophets, I am confident you will confeſſe, That a moſt righteous and flouriſhing eſtate of the *Jewes* in their owne land, muſt of neceſſity diſtinguiſh the time of their calling, and the worlds diſſolution at the laſt judgement.

Mr. Petrie's Anſwer.

Who being right in his wits will learne of one word, Redemption, that the Jewes *ſhall have an earthly Kingdom over all nations? Our Saviour is not ſpeaking there of an earthly Kingdom, nor of the converſion of the* Jewes, *but at he ſpeaks and expones himſelfe,* verſe 31. Know ye that the Kingdom of God is nigh at hand; *and this is a matter of greater encouragement then any earthly Kingdom can be unto ſpirituall minded perſons: and therefore when they wreſtle againſt the underſtanding of the* Jewes *converſion in theſe words, they fight againſt their owne fancies. Now if they cannot finde clearer texts in the new Teſtament for this earthly Monarchy, every underſtanding Chriſtian will reject the miſapplying of the prophets, ſeeing every ground of faith is revealed more clearly in the new Teſtament, then in the Old. Nevertheleſſe let us heare the particular proofes.*

Reply.

Reply.

Who that enjoyes the benefit of understanding, will not find how grosly you abuse the Author, and dissemble with the Reader; when purposely overpassing the main ground here alledged for the earthly kingdom of the Jews, you make as though there were no other light for it but in this one word [*Redemption*] which hath in it self none but a borrowed light, to wit, as it hath reference to the words in the 21. verse, which are these: *They shall fall by the edge of the sword, and shall be led away captive into all Nations, and Jerusalem shall be troden down of the Gentiles, untill the time of the Gentiles be fulfilled.* Untill then, but no longer. And because he would not tell them the precise time of the continuance of these times of the Gentiles: and yet would have them know too, when they were neer their expiration: in the verses following, he acquaints them with the signes immediately foregoing his own appearing, their Redemption, and the setting up of the kingdom of God. And do the same signes betoken all this? and yet can you say [*that our Saviour speaks not here of an earthly kingdom, nor of the Jews conversion?*] Doubtlesse in that they foreshew, the *Jews Redemption*, they betoken not onely their conversion, but their deliverance out of captivity too: and consequently their earthly kingdom, even that kingdom of which the Apostle enquired. And in that they foreshew, *our Saviour's appearing*, they shew him to be the Author of this deliverance, according as the Apostles spake of him, *Lord wilt thou*, &c. And in that they foreshew, the *Kingdom of God to be nigh at hand*, they shew this kingdom to be no other, but the kingdom of Israel; so call'd, partly because the power of God shall mightily, and wonderfully appear to the whole world at the erecting of it: the fearfulnesse whereof the very signes foreshewing onely its neer approach may serve to evidence; for great and unusuall signes, shew great and unusuall alterations. And partly because God shall be more generally, more constantly, and more purely worshipt in the time of this kingdom, then ever he was since the creation of the world. And therefore there is no cause why any spirituall minded man should be discouraged at the thought of such an earthly kingdom. Neither therefore have we wrest-

led againſt our own fancies, in concluding not onely the converſion, but the reſtauration of the Jews alſo from the world, [*Redemption*] ſeeing it is apparent to all that will not turn away their eyes, that they may not ſee it, that as this propheſie was ſpoken onely to Jews, ſo both the miſery at firſt, and the mercy at laſt was ſpoken onely of the Jews. We have no need then to find clearer texts in the New Teſtament for this earthly Monarchy, for fear that any underſtanding Chriſtian will reject what the Prophets have deliver'd ſo agreeable thereunto. But both we and they have good reaſon to ſuſpect, that you care not what you ſay, nor how you tamper with the Word of God, if thereby you can procure belief. And to this end you cry out againſt the clearneſſe of the text, when as it hath no darkneſſe but what you put upon it: and ſpeak any thing of your ſelf, as an undoubted axiome. For you tell us [*that every ground of faith is revealed more clearly in the New Teſtament, then the old*] which is indeed notoriouſly falſe. (for where is the Creation deſcrib'd, the moral Law deliver'd, and our Saviour promiſed to be born in Bethleem, of a Virgin, of the ſeed of *David?* &c.) And admit it were true of all ſuch things, as our Saviour was to fulfill at his firſt coming; yet it could not be true of all ſuch things as are reſerved to be done by him at his ſecond coming. Amongſt which, the reſtoring of the Jews, and his reigning on earth have place.

Iſrael's Redemption.

10 And with what teſtimonies can we better begin, then with ſuch as are of neereſt affinity with our Saviours prophecy? *They ſhall ſmite* (ſaith *Micah*, in his 5. Ch. and 1. ver.) *the Judge of Iſrael with a rod upon the cheek.* And at the third ver. *Therefore will he give them up until the time that ſhe which travaileth hath brought forth: then the* a *remnant of his brethren ſhall return unto the children of Iſrael.* What, I pray, is meant here by ſmiting the Judge of Iſrael, but the * crucifying of Chriſt? whom, *when they had blindfolded him, they ſtrake on the face, and asked him, ſaying, Propheſie, who is it that ſmote thee?* Luk. 22. at the 64. ver. And

a Cap. ejuſd. v. 7, 8. Iſa. 1. 9. and 10. 22. Matth 24. 22. Rom 11. 3, 28.

* To this interpretation of the prophecy (ſuiting ſo well with our Saviour's ſufferings) the very next verſe which foreſhews the place where Chriſt the Ruler of Iſrael ſhould be born, doth to my thinking directly lead us.

what

what by, *Until the time that she which travaileth hath brought forth*, but the whole time of the surrogated Gentiles vocation? For *blindnesse is in part happened to Israel, untill the *fulnesse of the Gentiles be come in*, Rom. 11. v. 25. From whence it necessarily follows, that this prophecy, and our Saviours must be understood of one and the same time. For the dispersion foretold by Christ, was to happen after his passion, and so was this, as *their smiting the Judge of Israel* declares; which is alledged as the main cause of it. Again, the captivity which our Saviour spake of, is to last *untill the *times* (or calling) *of the Gentiles be fulfill'd*; and so is this, for when *She which travaileth hath brought forth*, then saith the text, *the remnant of his brethren shall return unto the children of Israel*: which is a plain interpretation of that which our Saviour doth somewhat covertly expresse by the word; *Redemption*.

* Whether by [*fulnesse*] we understand the whole number of those Gentiles which were successively to be called before the Nationall conversion of the Iews: or else the full, universall, and contemporaneing conversion of all unbeleeving Gentiles whatsoever, at, and through that extraordinary restauration of the Iews (whose Tribes are wholly comprehended by this word in the 12. v. of the same Ch.) Whether, I say, the first or last of these interpretations doth passe for currant with us (and one of them must needs passe) yet it comes all to one reckoning, it doth no thing prejudice the cause, for which our Apostle's saying is here alledged (which is to shew, that the giving up of the Iews must last, untill the time, which is appointed for the calling of the substituted Gentiles, be fully ended; for if *blindnesse be happened to Israel, untill the coming in of the fulnesse of the Gentiles*, in the last sense (that is, of all of them indifferently) shall come to passe: then it must of necessitie continue, *untill the coming in of the Gentiles*, in the first sense (that is, of the substituted part of them) be quite and clean finished: seeing the totall conversion cannot take place, before the partiall gives way unto it.

* Though by the word [*times*] the dominion and power of the Gentiles over the Iews, and their possession of the Holy Land, be in this place especially aymed at: yet because the time of the Iews subjection to, and captivity amongst the Gentiles in generall, is to be of equall latitude and extent with the time of the substituted Gentiles callings; this thing also is necessarily (though not immediatly and primarily) hereby imply'd.

Mr. Petrie's Answer.

To the thinking of any judicious Reader the words of the same verse may lead us unto another interpretation: for he is speaking there not of the doings of the Jews, but of their enemies, whom he calleth daughter of troups; *and he shews what these enemies shall do, they shall* gather themselves in troups, and lay siege against us (*saith the Prophet*) *that is, the* Jews, and they shall smite the Judge of Israel upon the cheek: *which is a proverbiall phrase, as* Psal. 3. 8. *and signifieth to intreat shamefully. Now seeing the Prophet speaks there of the enemies*

laying ſiege againſt the Jews, and ſmiting their Judge, theſe words cannot be underſtood of the ſmiting of Chriſt, albeit it be true that the Jews did ſmite him. In the ſecond ver. he comforts the Jews againſt the fear of that calamity, with a promiſe of a more powerfull Ruler. Then by her that travaileth, ver. 3. the ſame Prophet gives us to underſtand another thing then the calling of the Gentiles; Ch: 4. 10. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail. *And who may not think, that the ſame Prophet repeating the ſame words in the ſame prophecy underſtandeth the ſame perſons? that is, the Jews, and not the Gentiles, unleſſe we underſtand the daughter of Zion ſpiritually. And therefore this Expoſition not agreeing with the text, all that follows upon it hath no ground in the text. It is ſaid v. 3.* Then the remnant of his brethren ſhall return unto the children of Iſrael: *here the children of Iſrael are diſtinguiſhed from his brethren, and the brethren are ſaid to return: which is a plain interpretation, that the Prophet ſpeaks not there of the Jewiſh Monarchy, but that the Gentiles ſhall adjoyn themſelves unto the Church of God, as they be called the brethren of Chriſt.* Hebr. 2. 11, 12.

Reply.

Did you not ſay but now, [*that every ground of faith is reveal'd more clearly in the New Teſtament then in the Old?*] and did you not ſpeak it to make the Reader beleeve, that there can be no evident Scripture in the Prophets, to prove the Jewiſh Monarchy; becauſe as you ſay (and would have him conceive) there is no clear text for it in the writings of the Apoſtles? And why then did you onely name the verſes of this prophecy, as if you had been afraid to utter the text it ſelf? Certainly it was no otherwiſe. For you took the word [*therefore*] in the 3. ver. to be like the bad herbe in the Prophets pottage, which ſpoiled the taſte of all the reſt: and ſo omitted the rehearſing of the text, partly that the Reader might take no notice of your letting of it ſlip in your Comment, the independency whereof this [*therefore*] would have diſcovered: and partly that he might not ſee the coherence of mine. But let's compare our paraphraſes together. *Now gather thy ſelf together, and make thy beſt reſiſtance, O populous Nation: for the Lord will certainly bring a ſiege againſt thee, becauſe of thy contumelious behaviour towards the Judge of Iſrael, even the great Ruler that Bethleem Ephratah ſhall bring forth unto thee;*

whom

whom thy children ſhall ſmite, and deliver up unto death: and for this offence will the Lord give them up both to captivity and infidelity, untill the Church of thoſe Gentiles, which during the time of thy blindneſſe ſhall be taken into thy roome, hath brought forth all her children: and then again ſhall the remaining Iſraelites return both unto the faith, and inheritance of the ancient Iſraelites. Thus I, and You as followeth. *Gather your ſelves together, ye numerous enemies of the Jews, and lay ſiege againſt them, and ſmite and abuſe their Rulers, but yet, O ye Jews, be of good comfort, and regard not this calamity which is coming on you, for you ſhall have a more powerfull Ruler then ever you had, born in Bethleem Ephrata: and therefore you ſhall be given into the enemies hand, and carried away captives into Babylon, there to remain, untill the daughter of Zion, who ſhall be in pain and labour to bring forth like a woman in travail, ſhall be delivered there of them, whom the Lord ſhall redeem from the hand of their enemies, and bring into their own land. And then ſhall the Gentiles adjoyn themſelves to the Jews, and both ſhall become one Church.* And now, good Reader, (*utrum horum mavis, accipe*) either follow me in a ſmooth and plain way, wherein no truth here foretold, and ſince accompliſht, or to be accompliſht, is croſt, or conceal'd. Or elſe follow Mr. *Petrie*, who leads thee athwart ſo many rubs and ſtumbling blocks. For firſt he gives thee a [*therefore*] without a [*wherfore*] a puniſhment without the intimation of any tranſgreſſion. And ſecondly, he makes the Jews, that were to be given up: and She that travaileth in the time of their giving up, to be one people: which is ſo unlikely, that his comparing of this phraſe, with that which is ſpoken in the 4. Ch: v. 10. will not prove it. For although they be the words of the ſame Prophet, yet they are not in the ſame particular prophecy, and therefore not fit to interpret each other, unleſſe there were withall, ſome other circumſtance to confirm it. Neither is it likely, that the travailing where it is ſaid of the daughter of Zion expreſly, be in pain and labour to bring forth like a woman in travail, is meant of ſuch a travailing, as that is meant of, where no ſuch pains are ſpoken of. And thirdly, he affirms againſt the plain hiſtory of Gods Word, that upon the coming back of the Jews from Babylon, the Gentiles were called to the faith of Chriſt; for of them he underſtands [*the remnant of his brethren.*]

Whoſe,

Whoſe return was immediately to ſucceed [*the time of her that was to travail*] which he applyes to Zions travailing in Babylon. And laſtly, by interpreting the [*remnant of his brethren*] of the converted Gentiles, ſhews his willingneſſe to take away all future hope of the National converſion of the Jews. Whereas [*the remnant of his brethren*] here, being the ſame with [*the remnant of Jacob*, in the 5. and 8. ver.] and with [*the remnant of Iſrael*, Ch: 2. v. 12.] is meant onely of the elect Iſraelites that ſhould be converted to the Chriſtian faith, after the converſion of the ſurrogated Gentiles, as Chriſt himſelf, *Matth.* 24. v. 22. and St. *Paul*, *Rom.* 9. v. 27. and Ch. 11. v. 28. do expound it. And conſequently by her that travaileth here, cannot be meant, the daughter of Zions travailing in Babylon, to which the Jews return from that captivity did put an end. Neither will it follow, as Mr. *Petrie* would have it, that by the [*remnant of his brethren*] here are meant the Gentiles, becauſe they are diſtinguiſhed from the [*children of Iſrael*] for how are they diſtinguiſhed? Surely not in reſpect of their ſtock and naturall deſcent (which would indeed have ſhew'd them to have been a different people, had they been thus diſtinguiſhed) but onely in reſpect of the diſtinct times of their calling; the [*children of Iſrael*] here comprehending all ſuch Iſraelites as were then departed, or ſhould afterwards depart in the true faith of Chriſt, before the caſting off of that Nation (before the giving of it up to a generall captivity and infidelity) and the receiving of the Gentiles in their ſtead: and [*the remnant of his brethren*] comprehending all the faithfull Iſraelites, whoſe converſion is preſently to follow the accompliſht converſion of the ſubſtituted Gentiles. And beſides, ſeeing the Babyloniſh captivity, whither the Jews were carried away captives for their idolatry, is foretold in the 4. Ch: at the 9. and 10. ver. why ſhould we think, that here again the ſame captivity is threatned, and not rather (as ſome Expoſitors ſay) their captivity by the Romans for crucifying their Saviour, with the ſtory of whoſe vile uſage amongſt them, th words of the Prophet do ſo punctually agree? For thus *ſhall ſmite the Judge of Iſrael with a rod upon the cheek*, ſaith *Micah*, v. 1. *And when they had blindfolded him, they ſtroke him on the face, and asked him, ſaying, propheſie who is it that ſmote thee?* ſaith

Luke

Luke 22. v. 64. which words you have craftily conceal'd: and the words of St. *Paul* also, *Rom.* 11. v. 25. alledged to shew that by [*She which travaileth*] is meant the calling of the substituted Gentiles. And yet for all this, as if all were plain on your side, and nothing so on ours, you can boldly conclude. [*therefore this Exposition not agreeing with the text, all that follows upon it, hath no ground in the text.*] Of which, now the matter hath been pleaded on by both, let the indifferent judge.

Israel's Redemption.

And this the next verse doth confirm, which tels us, that at the time of this return, *He* (that is, the Judge of Israel before spoken of, that he, I say,) *shall stand and feed* (or rule) *in the strength of the Lord, in the Majestie of the Name of the Lord his God, and they* (that is, the Jews) *shall abide, for now* (that is, at this coming of our Saviour) *he shall be* (not as when he took our nature upon him) *of no form* [a], *nor comlinesse, a man despised, and rejected of men, a man of sorrows, and acquainted with griefs*; but he shal be [b] *great unto the ends of the earth*, that is, over all the world, untill he and his shall at the last judgement, exchange the earthly Jerusalem (the Throne [c] of his Kingdom) which is to be [d] built again by men, for that [e] empireall Jerusalem, not made with hands, eternall in the heavens. 11

[a] Isa. 53. 2, 3.
[b] Zech. 9. 10. Psal 72. 8.
[c] Jer. 3. 17. Ch. 14. 21.
[d] Jer. 31. 38.
[e] Rev. 21.

Mr. Petrie's Answer.

1. He, *is the ruler of Israel, mentioned* ver. 2. *and not the* Judge *mentioned*, v. 1. 2. They, *are not the Jews, but rather the brethren of whose return he spake in the words immediately preceding.* 3. Now, *signifieth not the time of Christ's second coming, but the time of the abiding, or of the Christians constant persevering in the faith. And in this sense is our Saviour great over all the world, seeing all the Gentiles praise him, and all people do laud him, as it is written*, Rom. 13. 10, 11. *But at his second coming men shall not build a throne to him, but he shall judge the quick and the dead.* 2 Tim. 4. 1.

Reply.

1. *He*, is both the Ruler mention'd in the 2. vers. and the *Judge*, mention'd in the 1. ver. and therefore call'd the Judge of Israel, and not of Judah, or Jerusalem; because *Israel* comprehends all the Tribes: which in the time of our Saviour's

reign, are again to be reunited. As *Iſaiah*, *Jeremiah*, and *Ezekiel* do ſhew.

2. *They*, are the Jews, and ſo are, *the remnant of his brethren*, whoſe return is mention'd in the words immediately foregoing. For the beleeving Gentiles can neither be ſaid, to return to the faith, which the Nations of whom they came never had. Nor in reſpect of their faith, to the Iſraelites, to whom they had before no relation. And *their abiding*, is meant of the place where they ſhould dwell, from whence they ſhould be no more remov'd, as in former times: and not of the perſeverance of faith in any; from which no true beleever hath ever been remov'd.

3. *Now*, is apply'd here to the time in which Chriſt *ſhall be great unto the ends of the earth*, that is, both known, fear'd, and obey'd over all the earth: and ſo ſignifieth the time after his ſecond coming, and not the time that now is; in which he is acknowledged but of a few Nations, and amongſt them too, fear'd and obey'd by a very ſmall company. And yet you can tell us without bluſhing, that he is already [*great over all the world, ſeeing all the Gentiles praiſe him, and all people do laud him.*] What? Turks, Arabians, Chinois, and heathens of America? I pray apply the Scriptures more pertinently. For St. *Paul* did not alledge thoſe prophecies touching the Gentiles, Ch. 15. v. 10, 11. to ſhew that all Gentiles did praiſe God when he wrote that Epiſtle, or that they ſhould do ſo at any time before Chriſt ſhould come to reign over both Jews and Gentiles too: but to ſhew, that God had as well appointed Chriſt to be a Saviour to the Gentiles, as to the Jews, that ſo he might move them both to agree the better together, and to bear with the infirmities of each other; and to receive one another, as Chriſt had received them to the glory of God: in ſuffering for both, and in ſending the Goſpel to be preacht indifferently to both. And whereas you ſay, [*that at Chriſts ſecond coming men ſhall not build a Throne to him, but he ſhall judge the quick and the dead.*] I ſay that as well the firſt as the laſt muſt be done. And for the building of Jeruſalem, ſee *Jer.* 31. v. 38. &c. and *Ezek.* 48. v. 15. 30. &c. and *Zech.* 14. v. 10, 11. and then hear alſo what *Jer.* hath ſaid, Ch. 3. v. 17. *At that time they ſhall call Jeruſalem the throne of the*

Lord, and all the Nations shall be gathered unto it, to the Name of the Lord, to Jerusalem: neither shall they walke any more after the imagination of their evil heart, &c. and therefore surely more must be done by Christ at his second comming; then you meane by *the judging of the quicke and the dead.*

Israel's Redemption.

Another prophecy much like unto this, is that of *Amos* in his 9. *chap.* at the 8. *verse*, *Behold the eyes of the Lord God are upon the sinfull Kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord. For loe I will command, and I will sift the house of Israel among all Nations, like as corne is sifted with a seive, yet shall not the least graine fall upon the earth.* And at the 11. *verse*, *In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruines as in the dayes of old, that they may possesse the remnant of Edom, and of all the heathen that are called by my Name, saith the Lord that doth this. I will bring againe the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drinke the wine thereof, they shall also make gardens, and eate the fruit of them: and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God.* Now although this prophecy tooke no effect on the ten Tribes at their transplantation, began by [p] *Tiglah Pileser* King of *Assyria*, and ended by [q] *Shalmaneser* his successour, who also brought up strange Nations, and placed them in their stead: which people were, from *Samaria*, the ancient metropolis of that Province, called [r] *Samaritans:* yet who is able to maintaine, that it was fulfilled on the other two? (for not the house of *Joseph*, nor the house of *Judah* onely, but the house of *Jacob* wholly, is here spoken of. And why else is the Tabernacle of *David* afterwards expresst, as a prime agent in the restauration, if it were not before included, as succeeding patient in the dispersion of *Israel?*) who then, I say, is able to maintaine, that this prophecy was fulfill'd on *Judah* and *Benjamin*, untill their overthrow by the *Roman* Emperour *Vespasian*, ever since which time they also remaine forsaken, scattered, and despised captives? yea who dares affirme it, when God hath said, that at their returne from this universall

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[p] 1 Chro. 5. 6. 2 King. 15. 29. ch. 16. 9.
[q] 2. King. 17. 5. 6. 24. ch. 18. 58.
[r] Ioh. 4. 9.

captivity; *he will ſo plant them in their land,* that they ſhall no * more be pulled up out of it? which yet ſhould not be true, if it had been ſpoken of any deliverance before our Saviours comming to ſuffer.

*The uſual anſwer of a conditionall promiſe, will take no hold

on this or the like places of Scripture. For as God hath here paſt his word, that he will no more pull them up out of their land: ſo in the 32. *chap.* of *Ier.* at the 39. *ver.* and 50. *chap.* at the 20. *ver.* in the 36. of *Ezek.* at the 27. *ver.* in the 37. *chap.* at the 23. *ver.* in the 39. *chap.* at the 7. *ver.* and in the 3. *chap.* of *Zeph.* at the 13. *ver.* (all which prophecies doe in the times of their fulfilling, concurre with this) he hath likewiſe promiſed, To give them one way, and one heart, that they may feare him for ever. Never to turne away from them to doe them good, but to put his feare into their hearts, that they ſhall not depart from him. That the iniquity of Iſrael ſhall be ſought for, and there ſhall be none, and the ſinnes of *Iudah,* and they ſhall not be found. That he will put his ſpirit within them, and cauſe them to walke in his ſtatutes, and to keepe his judgements and doe them. That they ſhall defile themſelves no more with their idoles, nor with their deteſtable things, nor with any of their tranſgreſſions. That he will make his holy Name known in the midſt of his people *Iſrael,* and will not let them pollute his holy Name any more. And that the remnant of *Iſrael* ſhall not doe iniquity, nor ſpeake lies: neither ſhall a deceitfull tongue be found in their mouth. And therefore God having thus equally ingaged himſelfe, as well to keepe the *Iewes* from ſin, as to free them from bondage, it is as impoſſible that the accompliſhment of this propheey ſhould be fruſtrated, and the fruition of theſe bleſſings forfeited for want of obedience, as that God ſhould either forget, or not regard, or be unable to fulfill his word, and conſequently, the appointed time for the finiſhing of ſuch prophecies, is yet to be expected.

Mr. Petrie's Anſwer.

It is a like ground for ſuch a Kingdom: 1. *How can it be denied that the houſe of* Judah *was deſtroyd, when their Kings and people were caried out of the land?* 2. *How can the Tabernacle of David be called a prime agent in the reſtauration? it is ſaid, I will raiſe up the Tabernacle of* David; *and not, the Tabernacle of* David *ſhall raiſe up: it is a patient, and not an agent. And none denieth that it is included in the diſperſion of Iſrael: and therefore that part of the prophecy was fulfilled, even before the overthrow by the* Roman Emperour, *and ſo before that overthrow was reſtored againe, and afterwards alſo were they ſcattered, But that promiſe of reſtauration is not of the houſe of* Judah, *but of the people of Iſrael.* verſe 14. *and who theſe be wee have a ſufficient interpreter,* Act. 15. 16. *where the Apoſtle* Iames *expones theſe words of the enlarging Chriſt's* Kingdom *by the calling of the* Gentiles, *which was begun at that time by the preaching of the Apoſtle: and* Ro. Stephanus *in his notes on this text of* Amos *ſaith, Almoſt all the* Hebrews

brews *doe conſent, That this is meant of the time of* Meſſias, *and eſpecially of the calling of the* Gentiles: *and by bodily houſes and benefits the Prophet underſtands ſpirituall: and theſe who are begotten unto this lively hope are kept moſt ſafely through faith unto ſalvation,* 1 Pet. 1.5. ſo that the gates of Hell ſhall not prevaile againſt them, Mat. 16.18. *Whereas it is asked, who dares affirme it?* Zacharias *hath not ſpared to affirme it,* Luke 1.68. *ſaying,* Bleſſed be the Lord God of Iſrael for he hath viſited and redeemed his people, and hath raiſed up an horne of ſalvation in the houſe of David his ſervant, as he ſpake by the mouth of his holy prophets &c. *Dare any* Millenarian *contradict this teſtimony?* Reply.

1. This prophecy of *Amos* ſpeakes of a deliverance of the *Jews* out of a captivity, after which *they ſhould no more be pulled up out of their land.* And therefore cannot be meant of the returne of *Judah* and *Benjamin* from *Babylon*, ſince which they have fallen into a greater captivity then that was, but of their returne from the captivity they are now in. This you ſaw to be the neceſſary conſequence of the proper ſenſe of the prophecy, and therefore you wreſt that part of it which concernes the deliverance of the *Jewes* to another meaning. But firſt you cavill, and aske [*how it can be denied, that the houſe of Judah was deſtroied when their Kings and people were carried out of their land?*] Surely that they were in a ſad condition it cannot be denied, but that they were deſtroyed, it may; for how elſe could they have return'd? yet this thing too *Haman* ſought to bring to paſſe on the *Jewes* in his time, and you know how well he and his adherents ſped in the device. But what of all this? who denies that they were carried captives into *Babylon?* I ſay onely that this prophecy was not fulfill'd in *Judah's* captivity there, but in their captivity under the *Romans*; and that becauſe the deliverance after which they are no more to be carried captives, muſt needs be yet to come.

2. But you have found a great miſtake in me, For I have ſaid that the Tabernacle of *David* ſhall be a prime agent in the reſtauration, whereas God ſaith, *I will raiſe up the Tabernacle of David*, and ſo, [*it is to be a patient*, you ſay, *and not an agent.*] A very learned exception, for is there not an inſtrumentall agent, as well as a principall agent? and amongſt inſtrumentall agents, doe not ſome excell others? (as amongſt *David's* worthies, ſome were ſu-

perior to the reſt) although then God ſhall ſhew his power in raiſing the *Tabernacle* of *David*, as the firſt and chiefe cauſe, what hinders but that this alſo may uſe its owne endeavor to raiſe it ſelfe, as a ſecondary and leſſe principall cauſe? ſurely if God ſhall ſo raiſe it, that it ſhall doe nothing for it ſelfe, it may rather be ſaid, to be a ſpectator of its deliverance, then either an agent, or a patient. You ſay further [*that none denieth it is included in the diſperſion of Iſrael*] But yet you ſay withall, that the *Jews* diſperſion and reſtauration here ſpoken of were both fulfill'd *before their overthrow by the Romans*, which the cloſe of this prophecy, ſhewing that after their reſtauration here foretold, they ſhould no more be diſperſt, doth deny. And theſe words alſo in the 11. *ver. I will build it as in the daies of old*, doe ſhew the contrary. For if you take, *the daies of olds* for the time immediately foregoing their *Babyloniſh* captivity; then I ſay, that ſo ſhort a time cannot be taken for the *dayes of old*; ſeeing it was but ſeventy yeares from that time; and conſequently it muſt imply a reſtauration after a captivity of a longer date. And if you take it for the daies of *David* and *Salomon*, then I ſay, that it was not ſo reſtor'd after that captivity, for in the daies of theſe Kings, all the Tribes were but one Kingdom: and they were not tributaries to other Kings, but others to their Kings; and conſequently it is as yet thus to be reſtor'd. But that you may be ſure to avoide all that can be brought out of this prophecy for the future reſtauration of the *Jewes*, you will not have the 11. *verſe* to be meant of the reſtauration of *Judah*, but of the *Iſraelites* in the 14. *verſe*, and theſe *Iſraelites* muſt not be taken for the *Jewes*, how plaine ſoever the text be for it, but for the *Gentiles*: for [*ſo* you ſay, S^t. *Iames expounds them*, *Acts* 15. *verſe* 16.] Surely the Apoſtle repeates the 11. and 12. *ver.* of this chapter ſomewhat differently from the Prophets expreſſion, but yet ſpeakes not of Iſrael there at all. Neither doth he expound the *building of David's Tabernacle, of the calling of the Gentiles*, as you pretend. But ſhewes onely in the verſe following, that when it ſhall be built againe, the reſidue of the *Gentiles*, that are yet uncald, ſhall then be cald; and together with the *Gentiles upon whom Gods Name is already cald, ſeeke after the Lord.* And therefore you have not learned of S^t *James*, to take *the Tabernacle of David, for the beleeving Gentiles.* Nor can I beleeve that the Hebrew Doctours doe ſo intspret it: albeit they

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may grant, that the calling of the *Gentiles* in the time of the *Messias*, as they expect him yet to come, is spoken of in the 12. *ver.* And doubtlesse whosoever shall looke into the 14. *ver.* of this prophecy, he will say, that the actions here rehearst may very well agree with men newly come out of captivity: but not that they doe any way intimate the calling of men to the Christian faith. For what relation hath the *building of waste cities to inhabit them, the planting of vineyards to drinke the wine thereof, and the making of gardens to eate the fruit of them*, to this? doubtlesse none at all. For suppose that one should tel you of a *Jew* that had lately built him a faire house; & of an other that had planted an Orchard of choice fruit, would you thinke thereby, that they were become Christians? nay would you not laugh at him, if he should have no other meaning? And yet without any ground for it, but your owne fancy as hath been shewed, you conclude [*that by bodily houses, and benefits, the Prophet understands spiritual.*] To which you adjoyne Scripture to prove, that the elect cannot fall away; which is not questioned. And thus, good reader, thou hast seene the first part of one and the same prophecy historically and properly understood; and the latter part allegorically and figuratively expounded; and that for no other reason but because the deliverance of the *Jewes* out of their captivity here foretold hath not been as yet properly and literally fulfill'd, as their carrying into captivity hath been. And Mr. *Petrie* will not take Gods word for it, that it shall be thus fulfild. And therefore whereas I have askt, Who dares affirme that the captivity of *Judah* here foretold, is meant of any other but their captivity by the *Romans*: seeing God hath said here, that after their returne from this captivity they shall no more be pulled up out of their land? he tells thee that *Zacharias* hath not spared to affirme it, *Luk.* 1 *verse* 68. &c. But is it not the same God, that spake by the mouth of both these Prophets? a God that is not as man, that he should lie, or forget himselfe. And having then foretold in *Amos* such a deliverance after which the *Jewes* should no more be given up into captivity; doth he, thinkst thou, by *Zachary* affirme that this was fulfill'd before their captivity by the *Romans*? yet thus M^r *Petrie* dares to make God contradict himselfe: and that because *Zachary* saith, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horne of salvation*

for us in the houſe of his ſervant David, as he ſpake by the mouth of all his holy Prophets &c. and what is meant by all this but that the Redeemer was then to be borne, as the Prophets had ſaid, and that therefore their redemption ſhould as ſurely be fulfill'd, as if it had been done already? For it is uſual with the prophets, when they would ſhew the certaine accompliſhment of a thing, to ſpeake as if it were then effected. But why hath Mr. *Petrie* left out [*for us*] in theſe words of *Zachary*? was it not becauſe they ſhew, that this prophecy doth belong to the *Jewes*, & not to the *Gentiles*? and this he likes not to heare of himſelfe, neither would he have thee to take notice of it. And beſides, if *Zachary* ſhould ſpeake of a ſpirituall deliverance onely, as this Author affirms, how doth he ſhew, that this prophecy of *Amos* was then fulfild, which (as is before proved, and as any one may indeed of himſelfe perceive) doth foretel onely an immoveable deliverance of the *Jewes* from their bodily captivity amongſt, and ſubjection to other Nations?

Iſrael's Redemption.

The next prophecy ſhall be that of *Joel*, who mentions the very ſignes, which our Saviour ſaid ſhould be the immediate fore-runners of the *Jewes* Redemption. *And it ſhall come to paſſe afterwards* (ſaith he in his 2. *chap.* at the 28 *ver.*) *that I will powre out my ſpirit upon all fleſh, and your ſonnes and your daughters ſhall prophecy, your old men ſhall dreame dreames, and your young men ſhall ſee viſions: and alſo upon the ſervants, and upon the handmaids in thoſe dayes will I powre out my ſpirit, and I will ſhew wonders in the Heavens, and in the earth blood, and fire, and pillars of ſmoake: the* [f] *Sun ſhall be turned into darkeneſſe, and the Moone into blood before the* * *great and terrible* [t] *Day of the Lord come. And it ſhall come to paſſe that whoſoever ſhall call on the Name of the Lord ſhall be delivered: for in Mount Zion, and in Hieruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.* And in the 3. *chap.* at the 1. *ver.* *Behold in thoſe daies, and in that time, when I ſhall bring againe the captivity of Judah and Hieruſalem, I will alſo gather all Nations, and will bring them downe into the valley of Jehoſaphat* (which in the 14.

[f] Iſa. 24. v. 23. Mat. 24. v. 29. Rev. 6. v. 12.

* Great not onely in regard of the ſtrangeneſſe and dreadfulnes of events, of things then to come to paſſe, but great alſo in regard of the long continuance and traſt of time, which God in his relations hereafter to be fulfild, doth by the word [Day] as well without this epithet as with, frequently import. [t] Ezek. 39. 8. Mal. 4. 5. Jude, 6. Rev. 16. 14.

verſe

verse is called the valley of decision) *and will plead with them there for my people, and for my heritage Israel whom they have scattered among the Nations, and parted my Land.* And at the 15. *verse*, againe. *The Sun and the Moone shall be darkened, and the starres shall withdraw their shining, the Lord also shall roare out of Zion, and utter his voyce from Jerusalem, and the* [u] *Heavens, and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.*

[u] Isa. 2. 19. &c. Ezek. 38. 19. 20. Hag. 2. 22. Mat. 24. 29. Rev. 16. 18. ch. 6. 13. 14.

Mr. Petrie's Answer.

The Apostle Peter *not onely makes use of these words, but expones them, and shewes the accomplishment of them in some degree; (as it is said in the sixth rule before) for* Act. 2. 16. *he saith.* This is that which was spoken by the Prophet *Joel*, And it shall come to passe in the last daies &c. *And verse*, 22. Ye men of Israel heare these words, Jesus of Nazareth a man approved of God among you by miracles, wonders and signes, which God did by him in the midst of you, as ye your selves know.

Reply.

The Apostle repeats, but expounds not the Prophets words, and consequently shewes not the accomplishment of ought that the Prophet affirms shall be done. All that he shewes is this, That the thing which then happened to the Apostles, was the worke of the same spirit which *Joel* spake of: but he saith not, that it was the same worke. The same spirit indeed was then powred out, but it was not the same powring out of the spirit. And for want of distinguishing betwixt the effusion of the same spirit, and the same effusion of the spirit; you affirme, that those things which the Prophet saies the spirit shall doe not long before the Lord's second comming, were then done at his first comming. And the reason you bring from St. *Peters* words, *Act.* 2. *verse* 22. to shew, that the prophecy of *Joel* was then fulfild in part, is a very strange one. For the Prophet shewes what others shall doe through the extraordinary inspiration of the Spirit, before the Day of the Lord comes; and the words you have alledg'd doe shew, what works Christ himselfe did, when he was come.

Israel's Redemption.

I am not ignorant, that the darkening of the Sun and Moone, is sometimes taken allegorically and by way of allusion, but that therefore it should be so understood here it doth not follow: for 14.

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where it is figuratively applyed, it ſignifies the judgement it ſelfe which is to befall thoſe people of whom it is ſpoken: but where it is literally uſed, it is put onely for a ſigne of an eminent deſtruction, which ſhall ſuddenly follow it: as the great and terrible Day of the Lord ſhall doe at the accompliſhment of this prophecy.

Mr. Petrie's Anſwer.

Where the darkeneſſe of the Sun (and ſo it may be underſtood of the Moone) is uſed properly, it is not put onely for a ſigne of an eminent and imminent deſtruction, as it is manifeſt Luke 23. 45. *which was a Teſtimony from Heaven of Chriſt's innocency for conviction of the murtherers: and* chap. 21. 25. *the ſignes in the Sun and Moone and in the ſtarres, and the diſtreſſe of Nations upon the earth with perplexity, and the roaring of the ſea and waves, are all to be underſtood properly as ſignes before the great and terrible Day of the Lord. So what is promiſed in the* 28. *and* 29. verſes *of the ſecond* chap. *of* Joel *was truely (albeit not altogether) fulfilled in the daies of* Peter *(even howbeit the words of the* 30. and 31 verſes *be properly underſtood) and not wholly fulfild til the time immediately preceding the laſt comming of Chriſt.*

Reply.

That the darkning of the Sun, or of the Moone properly taken (eſpecially if ſupernaturall, as this here) is a ſigne of an eminent and imminent deſtruction you confeſſe: but that it is onely ſo, you deny. And were this true, I have not ſpoken much out of the way. But the inſtance you bring of the darkning of the Sun at the time of our Saviours paſſion, makes nothing for you. For whereas you ſay [*it was a teſtimony from Heaven of Chriſt's innocency for conviction of the murtherers*] the hiſtorie of the Goſpel tels you no ſuch thing, and interpreters are againſt you. *Sicut enim Deus tenebris involvebat terram Ægyptum, ſic etiam nunc totam Judeam, in ſignum iræ Dei, et futuræ pœnæ,* ſaith *Pareus* on the 27. *chap.* of *Mat.* at the 45. *verſe*, that is, As God did once bring darkneſſe on the land of *Egypt*, ſo likewiſe did he now on the land of *Judea*, as a ſigne of his wrath and their enſuing puniſhment. So *Chryſoſtome* too, *It was an undoubted ſigne of Gods anger, for that which they did againſt him.* And *Origen*, *It was a preſage of the future darkneſſe which ſhould over-ſpread the whole Jewiſh Nation.* To which Dr. *Mayer* conſents, and with *Origen* concludes from the time of the darkneſſe continuance,

continuance, being three houres, that this *Jewish* Nation should be in darkneſſe, till about the Evening of the world. Although then Christ's innocency may well be gathered from it, yet for ought I can finde, you goe alone in alledging it as a reaſon of the darkneſſe. And *Piſcator* reſolves the matter thus peremptorily against you, *Præter-naturales iſtæ triſtis horarum tenebræ, quæ totam terram occuparunt patiente Chriſto, portendunt haud dubiè calamitates illas quas non multò poſt Deus iratus huic populo immiſit, quas & Chriſtus ſuprà cap. 24. diſcipulis prædixit. Sunt enim Tenebræ ſignum iræ Dei, ut perſpicitur ex eo quòd ſignificarunt ultionem Chriſti ad judicium, ut ipſe teſtatur ſuprà cap. 24. 29. Et paſſim in Scripturâ nomine Tenebrarum calamitates ſignificantur &c.* in *cap. 27. verſe 45. Mat.* In which words he doth not only ſay, that this darkneſſe was a token of thoſe miſeries, which ſhortly after befell the Jewes but alſo that the word [darkneſſe] in the Scripture (whether properly or improperly taken) doth every where ſignify calamities. And in your next inſtance out of the 21 *chap.* of *Luke ver.* 25. you your ſelfe doe ſay, that the ſignes there rehearſt are all properly to be underſtood, as ſignes before the great and terrible Day of the Lord. But amongſt the reſt, you reckon the diſtreſſe of Nations with perplexity, for a ſigne: whereas it is rather an effect of the ſignes, which ſhall be ſo extraordinary, that they ſhall bring men into great perplexity and feare of the things, which they ſhall ſhew to be comming on the earth. But whereas you ſay [*that what is promiſed in the 28. and 29. ver. of the 2. chap. of Joel, was truely (albeit not altogether) fulfilled in the dayes of Peter (with howbeit the words of the 30. and 31. verſe be properly underſtood) and not wholly fulfilled, till the time immediately preceding the laſt comming of Chriſt.*] It is utterly falſe, as hath been already ſhewed: and may further thus be ſhewed. To wit, becauſe the powring out of the Spirit ſpoken of by *Joel*, is to precede (or at leaſt to accompany) the darkning of the Sun and Moone, and both to precede the great and terrible Day of the Lord: whereas the darkning of the Sun at our Saviour's firſt comming, did precede the powring out of the Spirit, and neither of them did precede the day of his birth. For the Sun was darkened, when he was about to leave both his life and the world together. And the Spirit was not powred out, til after his aſcenſion. And thus (beſides that there was not then any unuſuall

darkning of the Moone) the very different order of the accomplishment of these things, from that mentioned by *Joel*, and their not preceding our Saviour's first coming as signes thereof, doe abundantly shew the grosnesse of your interpretation.

Israel's Redemption.

15. Neither have I forgotten, that the first of these prophecies was made use of by S. *Peter*, to stop the mouthes of such as jeer'd the Apostles, when by the descent of the Holy Ghost upon them, they began to speake with tongues: but that this prophecy was then fulfilled I deny. For when some mocking, said, These men are full of new wine, S. *Peter* replyed, *Ye men of Judea, and all ye that dwell at Hierusalem, be this known unto you, and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third houre of the day: but this is that which was spoken by the Prophet Joel. And it shall come to passe in the last dayes, (saith God) I will powre out my Spirit upon all flesh.* Now it is manifest, saith he, My brethren, these are not the effects of wine, but of the Spirit of God, which is now powred out on the first fruits of the Jews, as a pledge and assurance of that bountifull effusion of it, which (as *Joel* hath said) shall one day happen to the whole Nation. And that this is all S. *Peter* meant, to my thus apposite. First, because the chiefe and most remarkable effect of the Spirit in the Apostles, at this time, was the gift of tongues, of which the Prophet makes no mention.

Act. 2. 4.

a Isa. 32. 15. Ezek. 39. 29. Zech. 12. 10.

Mr Peters Answer.

We would prove, that the Apostle citeth the words impertinently, and the Jews might have challenged him of lying and forgery against the Apostle, and the Spirit of God, who hath inspired this argumentation of the Apostle, as good and valid. 2. The chiefest and most remarkable worke of the Spirit at that time, was a sound from Heaven as of a mighty rushing winde, which filled all the house, and there appeared unto them cloven tongues like as of fire, and it sate upon each of them, and they were all filled with the Holy Ghost: and this was noised abroad. Whereby it is evident that the Apostle speaketh especially not onely of the effect, (which is their speaking in strange languages) but of the cause, the powring downe of the Spirit, of which Joel speakes expressely: and therefore Peter citeth the text pertinently.

Reply.

1. That the Prophet speakes not of any whom the Spirit should endue with the gift of tongues, is so evident, that you could not deny it, and yet you dare say, [*If this exception were true, it would prove, that the Apostle cited the words impertinently.*] Belike then the Apostle must be out in citing them, rather then you in shewing to what end he citeth them. No, Sir, the Apostle alledgeth it very pertinently, in that he shewes by it, that the disciples spake not thus out of drunkennesse, as some accused them, (and consequently from an evil spirit) but by reason of the effusion of that Spirit on them, of which *Joel* had spoken. And therefore the mistake is in you, who do very impertinently conclude from hence, that the same effusion of the Spirit, which *Joel* spake of was then fulfilled. For although the same Spirit may be powred out divers times, yet that powring out of it which *Joel* speakes of, can be fulfilled but once: & consequently not at our Saviour's first comming, and second comming too. And now who fights most against the Apostle, & the Spirit of God, he that understands them rightly, and endeavours to make others do so too, or he that misunderstanding them himselfe, had rather condemne them both, and draw all others into an error with him, then yeeld to the truth? and here I would intreat thee, reader, to take notice, that when *Mr Petrie* hath little or nothing to say, he commonly breaks out into the more violent speech, thereby to disgrace what he cannot answer.

2. This part of your answer, is as much to the matter as the former. For whereas I speake of the gift of tongues, as the most remarkeable effect of the Spirit in the Apostles, you speake of the manner of the Spirits descending upon them, as the most remarkeable worke of the Spirit. But doe you know what you say? was it not a greater worke to make the Apostles speake divers languages, then to cause the sound of a mighty winde, or the appearance of tongues, which were onely outward signes of the extraordinary gift, which the Spirit then wrought within them? I can hardly thinke, that any man but you will say otherwise. And by your leave, it was the Apostles speaking with other tongues, which made the Multitude come together, and at which they were confounded, as the 4. 5. 6. 7. vers. &c. doe shew. And not the sound of the rushing winde, that filled the house where the Apostles were

fitting, when the appearance of cloven tongues, like as of fire, came and sate upon each of them. For this was past: and S^t Peter speakes not of it, but shewes onely, that their speaking thus in divers languages, was the worke of the same Spirit, of which Joel had spoken. And your conclusion [*therefore Peter useth the words pertinently*] (which I dare say, none is so likely to doubt of, as your selfe) hangs as loosely to your premisses, as the premisses doe to that which I have said.

Ifrael's Redemption.

16. And secondly, because as the Prophet revealed, so he repeates the powring out of the Spirit, as a contemporary event with the wonders which shall be shewne, *in the Heavens, and in the earth, before the great and terrible Day of the Lord come*. Which Day can no way be referred to the first comming of Christ, when he came to save sinners, and not to destroy them. When he would not take upon him *to be a Judge and Ruler over them*. For then too the donation of the Spirit must have been an antecedent of his birth, of the time he lived: and not a subsequent of his death and departure, which hath no analogy with a day. It remaines then, that it is an expression of his second comming, which is called *a great and terrible Day*, in regard of the generall destruction which shall be brought on all Nations, that oppose themselves against the *Jews* at that time. *For in mount Zion, and in Hierusalem* (as you have heard) *shall be deliverance, and in the Remnant whom the Lord shall call.*

z Luk. 19.56. ch. 19.10. Ioh. 12.47.
a Luk. 12.14. Ioh. 6.15.

Mr Petrie's Answer.

1. Joel *saith not, that the powring out of the Spirit shall not be till the great and terrible day of the Lord come, but he shewes so many things preceding the comming of our Saviour: neither may we thinke, that all these things shall be fulfilled in the same juncture of time; if all be accomplished, even in severall times, the prophecy abides true.* 2. *That day or time was terrible: for it is written*, Act. 2. 6. the multitude came together and were confounded *or troubled in minde*, because that every man heard them in his owne language, and they were all amazed and marvelled; & verse 22. a man approved among you by miracles, wonders, and signes. *Whereby, it is manifest that even to the sight of these Jewes that time of Christ's comming was terrible, albeit his second comming shall be more terrible in regard*

of the generall destruction, which shall be on all Nations, not for opposing themselves against the Jews (as they imagine) but for their not acknowledging God, and not obeying the Gospel of our Lord Jesus Christ. 2 Thess. 1. 8.

Reply.

1. Now you tell us [*that Joel saith not, that the powring of the Spirit shall not be til the great and terrible Day of the Lord come.*] Neither have we said he doth; for had he said so, the Spirit could not at that time have been powred on the Apostles. But yet *Joel* saith that that particular powring out of the Spirit of which he speaks, is to be a signe of the neere approach of that terrible Day; and therefore cannot til that time be accomplisht. Although then we thinke not, that all the things which *Joel* speaks of [*are to be fulfilled in the same juncture or moment of time*;] yet we thinke, that they shall be all accomplisht in a very short time. But to say that one of these things shall be accomplisht in one age, and another in the next, or some hundreds of yeares after, and so of the rest, is to make the word of God of none effect. For *Joel* speakes of these things as immediately to ensue, if not to contemporate with each other: and speaks but of one powring out of the Spirit; and that also to be a forerunner of the Day of Christ's second comming: and therefore it can be but once fulfilled, and that onely in its proper season.

2. But you will make good all that you have said by and by. For the Day of our Saviour's first comming [*was terrible*, you say. And that because, *it is written Act. 2. 6. The multitude came together and were confounded, because every man heard them speake in his owne language, and they were all amazed and marvelled, and verse 22. a man approved amongst you by miracles, wonders, and signes.*] And did this make him terrible? what then could make him comfortable? If to save sinners, to cast out Devils, to raise the dead, to open the eyes of the blinde, the eares of the deafe, to loose the tongues of the dumbe, the feet of the lame, to heale the lunaticke, and them that had palsies, in a word, to cure all diseases, did terrify the *Jews*, what could he doe to make his presence delightfull unto them? O what a terrible message the Angel came with, when he said, *Behold, I bring you tydings of great joy, which shall be to all people,* Luk. 2. 1. *for unto you is borne this day in the City of David, a Saviour, which is Christ the Lord!* O what a terrible noise was made, when a multi-

tude

tude of heavenly Spirits praised God, saying, Glory to God in the Highest,
ver. 13 14. *on earth peace, good will towards men*! O what terrible doings there
were, when Jesus went about all Galilee, teaching in their Synagogues,
Mat. 4. 23. *and preaching the Gospel of the Kingdom, and healing all manner of*
sicknes, and all manner of diseases among the people! O what a terrible
sight it was, when so many thousands of hungry soules *were fed*
with five loaves and two fishes! These were wonders indeed; but all
ch. 14. 23. things that are wonderfull, are not terrible, but such onely as are
either punishments, or signes of punishments: otherwise, though
they cause amazement at the first, as surpassing the reach of natu-
rall causes, yet being intended for man's good, they occasion glad-
nesse and not feare, unlesse it be a pious feare, which well consists
with joy in the Holy Ghost. For shame then recall this doctrine,
and thinke not to make any one beleeve, that the sicke person will
be afraid to heare of his health, or the condemned prisoner of his
pardon; and til you can doe this, perswade not your selfe, that
you can prove our Saviour's presence terrible in the Day of his
humiliation, wherein *he was approved for so many signes, miracles,*
and wonders, wrought onely to make men lay hold on the meanes
of their eternall happines. And if the history of these things be so
wonderfully pleasant unto us, what was the performance to such
as saw them, and the benefit of the miracles to such as felt the vertue
of them? You goe on, and say [*that the time of Christ's second com-*
ming shall be more terrible then his first was]. And surely the great
destroyers of the earth should else have greatest cause to climbe up
to the tops of the mountaines to meet him first; (if such a thing
might be) as railing *Shimei* was the first of all the house of *Benjamin*
that met King *David* in his returne after *Absoloms* conspiracy; and
no need at all, to call for the mountains to hide them from his pre-
sence. But you will not have that day accounted terrible in regard
of a generall destruction to be brought on the Nations, for oppo-
sing the *Jews*, but for their not acknowledging God, and not
obeying the Gospel of our Lord Jesus Christ, as it is in the 2 *Thess.* 1.
8. and had you confirmed this by shewing, that the Nations should
not at that time oppose the *Jews*; you had said the whole truth:
but seeing you have not, and indeed could not doe this (for the
prophecies following doe shew the contrary) you have affirm'd
one halfe of the truth to exclude the other halfe of it. And there-

fore

fore you must give us leave not onely to imagine, but to beleeve, that the foresaid destruction shall be for both: that those, I say, which shall then oppose the *Jews*, shall be the very same which the Apostle here speakes of under another notion, and in other termes. For though Christians may not, yet faith we know shall then be very scarse amongst the *Gentiles*, as our Saviour hath said of them. *Luk.* 18. *verse* 8.

Israel's Redemption.

And to put it out of doubt, that God's bringing downe of the Heathen into the valley of *Jehosaphat*, is meant onely of his gathering them together to a battell, and consequently of a judgement on the living, and on the dead: to put this out of doubt, I say, the Prophet makes it to be a concomitant of the [z] *Jews* returne from their captivity: and in the 9, 10, 11, and 12. *ver.* provokes the *Gentiles* to *prepare warre, to assemble their mighty men, and to breake their plowshares into swords, and their pruning-hookes into speares*: a preparation, which as it would be fruitlesse, so doubtlesse they shall neither have time, power, or will to make, when they are summoned to receive the dreadfull Sentence of, *Goe yee cursed*. And for my owne part, I am perswaded, that this great Army here spoken of, is the very same that shall be gathered together to the battell of the great Day of God Almighty, by the three uncleane spirits like frogs, which S[t] *John* saw come out of the mouth of the *Dragon*, and out of the mouth of the Beast, and out of the mouth of the false Prophet, *Rev.* 16. at the 13. *ver.* Of this destruction also speakes *Zeph.* in his 3. chap. at the 8. *ver.* *Therefore wait upon me, saith the Lord, until the day that I rise up to the prey, for my determination is to gather the Nations, that I may assemble the Kingdomes, to powre upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousie: for then will I turne to the people (meaning to the Jews) a pure language, that they may all call upon the Name of the Lord.* And at the 19. *ver.* *Behold at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame. And at that time I will bring you againe, even in the time that I gather you: for I will make you a Name and a praise among all people of the earth, when I turne backe your captivity before your eyes, saith the Lord.* And yet more fully

17.

[z] Rev. 16. 12. 13. 14.

Zech. 14. 2. Psal. 2. 2. 3. Pf. 46. 6. 8. Psal. 68. 30. Isa. 2. 12. 13. &c. ch. 24. 21. 22. ch. 26 20. 21. ch. 34. 1. 2. 3. 4. 5. &c. ch 40. 26. ch. 66. 14. 15. 16. Mic. 4. 12. 13.

Zech. in his 12 *chap.* at the 3. *verſe. In that Day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it. In that day will I ſmite every horſe with aſtoniſhment, and his rider with madnes, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſſe. In that day will* [b]*Obad.* 17. 18. 19. 20. 21. *I make the Governours of Judah like a hearth* [b] *of fire among the wood, and like a torch of fire in a ſheafe: and they ſhall devoure all the people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited againe in her owne place, even in Jeruſalem. The Lord alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, doe not magnifie themſelves againſt Judah. In that Day ſhall the Lord defend the inhabitants of Jeruſalem, and he that is feeble among them at that Day, ſhall be as David: and the houſe of David, ſhall be as God, as the Angel of the Lord before them.* And in the 14. *chap.* at the 12. *ver. This ſhall be the plague wherewith the Lord ſhall ſmite the people that have fought againſt Jeruſalem: their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongues ſhall conſume away in their mouth: and it ſhall come to paſſe in that day, that a great tumult from the Lord ſhall be among them, and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt* [c]*Ezek.* 38. 21. *Hag.* 2. 23. *the hand of his* [c] *neighbour: and Judah alſo ſhall fight at Jeruſalem, and the* [d]*wealth of all the Heathen round about ſhall be gathered together,* [d]*Mich.* 4. 13. *gold, and ſilver, and apparel in great abundance; and ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſſe, and of all the beaſts that ſhall be in theſe tents, as this plague.* And in the 38. and 39. *chap.* of Ezek. the ſame Army is foretold, under the names of *Gog* and *Magog*.

Mr Petrie's Anſwer.

1. *That theſe words are not meant of the temporall Monarchy after Chriſt's comming, it may be learned by the parallell text where it is ſaid,* And for my owne part I am perſwaded that this great Army here ſpoken of, is the very ſame that ſhall be gathered together to the battle of the great Day of God Almighty by the three uncleane ſpirits like frogs; which St. *John* ſaw come out of the mouth of the Dragon, and out of the mouth of the falſe Prophet, Rev. 16. 13. *If he be perſwaded, that this is the ſame battle, he might likewiſe*

be

be perswaded, that the text of Joel 3. *is not after the comming of Christ; nor immediately at his comming, for that battle is in the time of the sixt vial, after which follows another vial and time of trouble mentioned in the rest of that* chap. *of the* Revel.

2. *We may be perswaded that the gathering of the Nations* Joel 3. 2. *is not to be understood of a battle after the comming or at the comming of Christ, if we consider the words of the first* verse. *for behold in those dayes and in that time* &c. *He knitteth this* chap. *with the preceding, and shewes the contents of both to be at the same time: which is not any particular yeare or age, but comprehends the whole deliverance of* Israel *or people of God, which was begun, when the captive* Jews *were brought from* Babylon, *and continues til Christ's second comming, as if the Prophet had said, When the Lord shall deliver his people, it shall not be a short and momentany deliverance, but this protection shall continue til he have avenged him of all the enemies of his Church. As for the Name of the valley of* Jehoshaphat, *there is no necessity to understand thereby the valley of blessing,* 2 Chro. 20. 26. *seeing that valley never hath this name in the Scripture: neither is it possible that all the Nations of the world can conveen in that place: but the name may rather be taken appellatively for the valley of God's judgement, as the Hebrew word imports, and the words following allude thereunto: whereby the Prophet teacheth us to consider the etymologie of the Name: and nevertheless he would have us to consider the gracious deliverance of* Jehoshaphat, *that he will as certainly deliver his people in all ages, as he did* Jehoshaphat. *And this is a more glorious trophee, then if any one Nation were kept a thousand yeares in worldly prosperity.*

Reply.

1. My words doe shew, that this prophecy of *Joel*, cannot be meant of the time of Christ's Judging the dead (when they shall be all called out of their graves) as it is commonly expounded; and that because it speakes of the gathering together of a great Army against the *Jews*; but not after Christ's comming (which opinion you falsely attribute to me) although against his comming, as the parallel prophecy *Rev.* 16. at the 12, 13, 14. *ver.* doth shew, for that Army is to be gathered into *Armageddon* in the time of the sixth *vial*, and to be destroy'd at the powring out of the seventh *vial*, by our Saviour and his Heavenly Host, as the 15. *ver.* of the same *chap.* and the latter part of the 19. *chap.* of the *Rev.* from *ver.* the 11. &c. doe plainly declare.

2. That which you here begin with was the ground of the former part of your anſwer, but on what ground I know not; for I deny that this prophecy doth ſpeake of a battle after Chriſt's comming, albeit I doe affirme, that our Saviour's comming ſhall be when this great Army is gathered together againſt the *Jews* as ready to deſtroy them. And your ſhewing the coherence of this chapter with the precedent, doth make more againſt you then you are aware of, for it is remarkeable, that you rightly conclude from hence, [*that the Prophet ſhewes the contents which I have urged out of both (being in the Hebrew all in one chapter) to be at the ſame time.*] And yet you ſay preſently after [*that this ſame time is not any particular yeare or age, but comprehends all the time from the* Jews *returne from* Babylon *to the ſecond comming of Chriſt*] which is as if you had ſaid, This particular time, is not a particular time, but many particular times; yea thouſands of particular times. This ſame time, is not the ſame time, but more then the ſame time: yea as much more then the ſame time, as is from *the Jews returne from Babylon* to this ſame time. For the text in the originall points emphatically to one particular time, as the ſeperate pronounes (הוּא and הִמָּה) ſubjoyn'd to their ſubſtantives with the præfix ה doe ſhew. So that it is as if the Prophet had ſaid, *In thoſe ſelfe ſame dayes, and in that very time, in which I ſhall bring againe the captivity of Judah and Jeruſalem; I will alſo gather all Nations*, &c. And beſides, how I pray can the ſignes, that are to be ſhewed more often then any man knows: or in any part of ſo large a time as you ſpeake of (all which your expoſition grants) foreſhew the neerneſſe of the terrible Day of the Lord? which yet is the onely end of the wonders, that *Joel* ſaith ſhall be ſhewed, *in the Heavens and in the earth at that time*. For our Saviour *Mat.* 24, *Luk.* 21. ſpeaks of the ſame darkening of the Sun and Moone that the Prophet doth: and if his word may be taken, theſe ſignes ſhall as infallibly ſhew the neere approach of his ſecond comming, as the ſhooting forth of the leaves of the figgtree doth ſhew that the ſummer is nigh at hand. And thus the emphaſis of the *Hebrew* text, and our Saviour's intimation of the true extent of the time betwixt theſe ſignes and his appearing (the accompliſhment of which ſignes you confeſſe to be at the time of the deliverance which the Prophet foretels) doth both diſcover how notoriouſly falſe your expoſition of the [*ſame time*] is. And therefore the ſenſe which you by this means

would thrust upon the prophet must needs be your owne likewise, and not the Prophet's. For the Prophet speakes here but of one Army, and the parallel prophecy *Rev.* 16. speakes but of one Army, and *Ezek.* who foreshewes the same battle, speakes but of one Army, and they all say that the *Iews* onely are to be opposed by this Army, and that a sudden destruction shall come on this Army; and consequently the deliverance here spoken of, is to be short and sudden, and the people to be delivered by it, are the *Jews*: And so here is nothing at all touching God's special protection of his Church in all ages, or of many deliverances, but here is an extraordinary Judgement foreshewing the dreadfull overthrow and downefall of all the enemies of the *Jews*, and the then faithfull Christians. And as concerning the place where this Army is to be gathered together, this is chiefely to be taken notice of, that the prophecy speaking but of one Army, it can be meant but of one place, and that to be in the land of *Judea*, whither the Nations shall come up against the *Jews* shortly upon their returne, as the valley of *Jehoshaphat* here doth intimate, and *Ezek.* doth plainly declare. Neither is the doubt you bring, about the possibility of so many Nations meeting together in one place, of any consequence; For it is not usuall for a people wholly to leave their owne countrey when they invade their enemies land (for that were the ready way to lose their owne land and to starve themselves) but to send forth such a strength, as they may well raise and maintaine, and the Prophet here calls for their men of war, and their mighty men; but not for all the men of these Nations, much lesse for all the people of these Nations: and who knows not, that many hundred thousands may against the time of a battle be drawne together within the space of a few miles? and at once to overthrow so mighty an Army as the Prophets speake of, and thereupon to make all that are left of the Nations willingly to submit themselves as tributaries to the *Jews*; and to settle not onely one Nation, but the whole world in a godly peace and prosperity for a thousand yeares after, will doubtlesse set forth the Justice, mercy, and power of God in a more glorious and wonderfull manner, then all the victories of Christians or Protestants put together, can doe. Yea it will even abolish the memory of all the miraculous victories and benefits, which God hath wrought

for the *Jews* themſelves, ſince the time, that they grew up into a Nation. And yet you feare not to ſay, that this generall and extraordinary deliverance, and exemption from future calamities, will not ſo much declare Gods glory, as their particular deliverances in former ages doe.

Iſrael's Redemption.

18. Now how can wee forſake the literal interpretation of theſe prophecies, if we doe but conſider that the *Jews* are here diſtinguiſhed from all other Nations, of which we *Gentiles* who are now converted, were then a part; and are by this name in the writings of the *Evangeliſts* and Apoſtles ſtill diſtinguſhed from them? If we conſider what groſſe abſurdities would follow from the tropical conſtruction of theſe or the like propheticall revelations, wherein the event of things, is ſo plainly and diſtinctly attributed to the *Jews*, who I am ſure, did never ſince the prophets dayes returne from any captivity, with ſuch an high hand, and with ſuch a wonderfull victory over their enemies as is here foretold. And as for the Church that now is, let the lamentable experience of all ages witneſſe, whether ſhe hath not been more often crown'd with Martyrdom, then victory: whether the bloodthirſty *Mahometan* hath not gotten much ground upon her. Yea whether He who claimes to be her Head, hath not and doth not, moſt of all waſte and devoure her. According as it is written of him in the 13. of the *Rev.* at the 11. *ver.* And therefore theſe prophecies can have no relation to the times of the *Gentiles*: nor ſo much to the time of the *Maccabees*, as *Cornelius à Lapide* endeavours to make theſe of *Zechariah*, to have for neither were their enemies ſmitten with ſuch plagues, nor brought into ſuch ſubjection, as is here foretold: neither was the houſe of *David* then ſo highly exalted, as is here promiſed; and *Judas* and his brethren, who did then beare the chiefeſt ſway, were not of the Tribe of *Judah*, but of *Levi*; neither was the wealth of all the Heathen round about then gathered together: neither did *the Lord then* [e] *deſcend and all the Saints with him.* Unleſſe we will ſay (as our Commentatour doth) that this was fulfilled, when the five comely men upon horſes appeared unto the enemies from Heaven, as 'tis in the 2. of the *Maccab.* the 10. *chap.* at the 29. and 30. *ver.* Which apparition doth as well expound theſe words, as he doth that other

[e] Zech. 14. 5.

prophecy

prophecy of *Zephaniah*, by which he would have us to understand, God's calling the *Gentiles* to repentance by the preaching of the Gospel, when as the text saith plainly, that God's *determination is to gather the Nations, and to assemble the Kingdoms, that he may powre upon them his indignation, even all his* cc *fierce anger.* cc Lam. 4. 11.

Mr Petrie's Answer.

1. *We forsake not the literal interpretation of these prophecies: for that is the literall interpretation, which is principally intended, whether it be proper or figurative: but we forsake that restricted interpretation, as onely belonging to a temporall Monarchy of the* Jews.

2. *The* Jews *are not to be understood (in these promises) in way of opposition to all Nations: for then all other men without exception shall be consumed in the valley of* Jehoshaphat: *but the* Jews *and* Israel *are to be expound of the elect people of God, according to the fift rule mentioned before, and the* Gentiles *are all the enemies of the Church. And the faithfull are called* Jews *not onely typically, but likewise for the speciall comfort of the* Jews, *because they were hated of all Nations every where: which might have been unto them occasion of despaire: and therefore the Lord saith unto them to this purpose, How many or great soever your enemies shall be, I will judge them. And for the same are the* Jews *oft named in the promises of the new Testament, to shew their particular interest in the Kirke of Christ, notwithstanding their unworthinesse and contempt of the Gospel at the first preaching thereof. Now if the prophecies be expoined this way (as they must be) of beleevers whether* Jews *or* Gentiles: *and their enemies whatsoever, the enemies of the faith in any age, none of these absurdities shall follow which are rehearsed here as in a catalogue.*

Reply.

1. You doe not onely forsake the literal sense, which as it is opposed to a figurative is alwayes meant of a proper sense (and is by *Divines* commonly used for this, where no other sense is mentioned) but in forsaking this sense, you forsake also the sense principally intended in these prophecies: And that it is not a [*restricted interpretation*] which understands prophecies onely of what, and of whom they speake: but that is a loose and licentious interpretation, which understands them of what, and of whom they speake not.

2. The onely reason that you bring to prove, that in these pro-

phecies

phecies the *Jews* are not to be taken by way of oppoſition to all other Nations, is, [*becauſe then without exception all other men ſhould be conſum'd in the valley of Jehoſhaphat,*] But though God ſaith in the prophecy, I *will gather all Nations &c.* yet he ſaith not, *I will gather all of all Nations*, and conſequently it is to be underſtood onely of ſome of every one of theſe Nations, and not of all the men of all theſe Nations, as the words in the 9. *vers* of the ſame *chap.* and the parallell prophecy of *Ezek. chap.* 38. doe ſhew. And ſome few of theſe alſo are to eſcape, as we may ſee *Iſa. 66. ver.* 19, 20. And ſo we have no need to ſeeke out a figurative ſenſe to ſolve this argument, although it be your chiefeſt drift to make us doe it. And therefore had rather take paines to obſcure, what is plainly delivered, then to open what is doubtfully ſpoken, as by your words following we may perceive. For [*if theſe prophecies*, ſay you, *be expounded of beleevers, whether Jews or Gentiles, then none of theſe abſurdities ſhall follow which are here rehearſt*] and ſo you take them in this figurative ſenſe without any other warrant for it, but your (*ſic volo*, or) ſo it muſt be: for teſtimony from Scripture you can bring none. And the reaſon you alledge to ſhew why the faithfull are called *Jews*, is a very ſtrange one. For [*they are ſo called*, you ſay, *for the ſpeciall comfort of the Jews, becauſe they were hated of all Nations every where, which might have been unto them an occaſion of deſpaire.*] But what likely-hood is there that the Apoſtles (who try'd all wayes and meanes to winne the *Gentiles* unto, and to confirme them in the faith) would call them by that Name which, you ſay, was ſo odious unto them? and what comfort could it be to the *Jews*, (yea what readier way could there be to make them diſtruſt the truth of the Goſpel, then) to conceive that their Name, and the prophecies delivered in their Name, did belong to others, and not to their owne Nation? yet that which you add preſently after [*that the Lord ſaith unto them, How many or great ſo ever your enemies ſhall be, I will judge them*] was indeed an effectuall remedy to keepe them from deſpairing of God's mercy, and their future deliverance; and conſequently too from acknowledging the figurative ſenſe of theſe prophecies, or of the words [*Jews, Iſrael &c.*] And whereas you ſay further, [*And for the ſame are the Jews oft named in the promiſes of the new Teſtament, to ſhew their particular intereſt in the Church of Chriſt &c.*] you here-

in

in contradict what you say before, that the *Jews* and *Israel are to be exponed of the elect people of God.* For if they are thus to be exponed, they are not to be taken properly for the *Jews* as here you affirme (and in which exception onely they doe shew the *Jews* particular interest in the Church of God.) And if these words are used both properly and improperly in the new Testament, I pray tell us how we shall know, when and where, they are to be taken properly, and literally, and when, and where improperly, and figuratively. But 'tis time to leave this wavering discourse, and to survey your answers to the objections you alledge out of my former words.

The first objection.

The *Jews* did never since the Prophets dayes returne from any captivity with such an high hand, and with such a wonderfull victory over their enemies, as is here prophecied.

Mr Petrie's Answer.

Neither ever shall they returne in such a manner, if ye understand a worldly and civil pompe: for these promises cannot be understood (as I have said) of any one exploit, nor of any age. The promises of God are more glorious and more large.

Reply.

But these prophecies, as I have prov'd, may and must be properly understood: and may and must be accomplisht in one age, and in lesse then one age too. And doubtlesse these Prophets [*yea*] is of more weight, then your [*nay.*] Neither will these promises of God be the lesse, but the more glorious, for being fulfilled in so short a time. For is it not more glory for a King to subdue his enemies speedily then to be a long time about it?

The second objection.

As for the Church that now is let the lamentable experience of all ages witnesse, whether she hath not been more often crown'd with martyrdome, then victory.

Mr Petrie's Answer.

This is as bad an opposition as the former: for Christ in suffering did triumph over his enemies, Col. 2. 15. *and martyrdome is victory,* Rom. 8. 37. In all these things we are more then conquerours. *Spiritual victory consists with bodily suffering. Next, albeit the Church were oftner crown'd with martyrdom then victory, yet in severall ages she hath been*

crown'd

crown'd with glorious victory, and her full glorification is a comming, and her enemies have been and ſhall be ſmitten, and brought into ſubjection; and the houſe of David *is exalted in the perſon of Chriſt, and his members, and all the wealth of the Nations hath been employ'd or ſhall be imploy'd for the uſe of the faithfull (albeit not in any particular yeare or age) and the Lord ſhall deſcend and the Saints ſhall be with him.*

Reply.

To this objection, which ſaith that the Church of the *Gentiles* hath not been thus victorious, and by conſequence is not ſpoken of in theſe prophecies, you anſwer, [*that Chriſt in ſuffering did triumph. And martyrdom is victory*; and next, *that albeit the Church were oftner crown'd with martyrdom then victory, yet ſhe hath been crown'd with glorious victory.*] So that as before by the *Jews* and *Iſrael* you underſtood the *Gentiles*, to avoyd the force of that reaſon; ſo here for the like end, you would willingly put a figurative ſenſe too upon the victory mentioned in the prophecies: but it may not be; for theſe prophecies doe not foreſhew the death and affliction of God's people by their enemies (as it is in perſecution and martyrdom) but their great deliverance, and their enemies wonderfull deſtruction. Yea ſuch a deſtruction as never yet happened to the enemies of God's Church, either *Jewiſh* or Chriſtian. And therefore as your ſpiritual conquering is very impertinently inferr'd, ſo no glorious outward & bodily victory that the Church of the *Gentiles* hath had, will march with this that the Prophets ſpeake of, nor indeed all that ſhe hath had. To my next reaſons which ſhew that theſe prophecies of *Zeoba.* were not fulfilled in the times of the *Maccabees*, as *Cornelius a Lapide* expounds them, you ſay nothing: but huddle them up together with that which you have ſaid touching the Church of the *Gentiles*. For [*the houſe of David*, you ſay, *is exalted in the perſon of Chriſt and his members; and all the wealth of the Nations hath been employed, or ſhall be employed for the uſe of the faithfull (albeit not in any particular yeare or age) and the Lord ſhall deſcend and all the Saints ſhall be with him.*] But by the houſe of *David* is meant the linage of *David* that are in captivity (as by its being oppoſed to the tents of *Judah* it is manifeſt:) and as the faithfull *Gentiles* are not of the linage of *David*, ſo though Chriſt be deſcended of *David* as touching his humane nature;

yet

yet he is not in captivity, but in Heaven; there to abide, til the time of this deliverance of his brethren according to the fleſh. And ſo your expoſition of the [*houſe of David*] wholly failes; for though the faithfull in generall are cal'd in Scripture the *ſeed of Abraham*, yet neither *Gentiles* nor *Jews* are in this reſpect cal'd the *houſe or ſeede of David*. And what made you take the wealth of *the Nations* in a proper ſenſe, when as you take all that is ſpoken of in the prophecies beſides this, in a figurative ſenſe? doubtleſſe had it been the wealth of the *Jews*, you would have ſo expounded it as well as you did their houſes, Vineyards, and gardens in the 9. of *Amos* at the 14. *ver.* But though you doe not ſo expound it, yet you underſtand the text of ſuch heathen onely upon whom Gods Name is not cal'd: and by your words too, you ſeeme to conceive that you have a better title to their wealth then they themſelves, which would be a hard matter for you to prove. And that you may not thinke you have any intereſt in it by reaſon of this propheçy, you muſt know that the gathering together of the wealth ſpoken of in *Zech.* is againſt the time when *the Lord ſhall deſcend, and all the Saints with him.* Which being at the time of the victory there foretold, ſhewes your application of this prophecy to the ſpirituall and corporal victories of the faithfull *Gentiles*, to be a meere wreſting of the Scriptures.

Iſrael's Redemption.

And if this be not to cry, *Peace, peace; when there is no peace.* If this be not, *to call evil good, and good evil; to put darkeneſſe for light, and light for darkeneſſe; bitter for ſweet, and ſweet for bitter*; What is? 19.

Mr Petrie's Anſwer.

This is a pitifull exclamation, if it were true, but exclamations are not alwaies victorious. When we teach it ſhall be well unto the children of God, and there is no peace unto the wicked: and ſet your hearts on things above, and not on things on earth; is this to cry peace, when there is no peace, or to call good evil? *or is it not rather to put darkenes for light, when ſpirituall promiſes are reſtrained to a temporal proſperity of a carnal people? and when God teacheth faith by ſenſe, that becauſe we cannot underſtand heavenly things til be inſinuate them into our affections by pleaſing and knowne things, ſhould we thinke that God hath no higher ſenſe in theſe promiſes? All the earth belongeth unto*

Chriſt, and in the midſt of Scythia *ſome have liv'd happily, even more happily then many have done in* Judea. *The promiſes then are not tied to* Judea *but belong unto all them who are mentioned* Joh. 11. 51. he prophecied, that Jeſus ſhould die for that Nation, and not for that Nation onely, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad; that is, through the world, as the ſame Apoſtle expones himſelfe, 1 *Joh.* 2. 2. *But it may be, that this exclamation was made againſt the conjecture of* Cornelius a Lapide; *then he ſhould diſtinguiſh the perſons.*

Reply.

Having ſpent your ſtore and your ſtomack ſo vainly, that any one may perceive your wilfull miſtake, you are forc't in the cloſe, to ſhift it off with this pitifull excuſe: [*but it may be that this exclamation was made againſt the conjecture of* Cornelius a Lapide; *then he ſhould diſtinguiſh the perſons.*] How? it may be? and he ſhould diſtinguiſh the perſons? Surely there is no other Commentator ſpoken of; and almoſt a whole page is ſpent to ſhew, that he is out in his expoſition of the Prophecies of *Zech.* which I have rehearſt, and ſo contrary to the true meaning of the Prophecie, which I have alledg'd out of *Zeph.* that he interprets, the pouring out of Gods fierce anger on the Nations: of his great mercy in ſending the Goſpel to be preach't unto them: upon which groundleſſe expoſition, I have inferr'd the words you are ſo much offended with. And it may be you had more reaſon to be ſo, then you will be knowne of, however (inſtead of confirming that expoſition, which perhaps you may too much favour) you take occaſion to tell us how conſcionably you diſpence the word of God. And may we believe you? what made you then ſo ſcornfully to call that remnant of the *Jewes*, whoſe temporall proſperity the Prophets have ſo frequently foretold, [*a carnall people?*] when as God himſelfe ſaith of them: I will bring it health and cure, and I will cure them, and I will reveale unto them abundance of peace and truth: and againe, I will put my feare into their hearts, that they ſhall not depart from me: and the remnant of *Iſrael* ſhall not doe iniquity, nor ſpeake lies, &c. Yea, the regeneration of their perſons, is almoſt as often foretold, as the reſtauration of their Land, their deliverance from captivity, or their Lordſhip over other Nations. And when you call them [*carnall*], whom

God

God ſo oft calls ſpirituall, yea, ſpirituall in a farre greater meaſure then we *Gentiles* are, *doe you not put evill for good, darkneſſe for light, and bitter for ſweet?* And to what purpoſe doe you tell us [*that ſome have liv'd more happily in the midſt of* Scythia, *then many have done in Judea?*] Doth this prove that theſe Prophecies ſhall not be hiſtorically fulfill'd? or that when they are fulfill'd, the *Jewes* ſhall not live ſo happily in *Judea*, as the Nations ſhall in other Countries? And it is to as much purpoſe, that you tell us out of the 11. *ch.* of *John* at the 31. *ver.* that *Caiaphas* prophecied, that Chriſt ſhould die for the *Jewes*, and not for them onely, but that he ſhould gather together in one the children of God, that were ſcattered abroad through the world, for doth any one deny this? or doth this prove, that the Prophecies touching the *Jewes*, are not to be underſtood of the *Jewes?* doubtleſſe it doth rather prove, that they can be no otherwiſe underſtood, ſeeing the *Jewes* cannot be made partakers of the benefits of Chriſts death, till they be call'd out of the darkneſſe of unbeliefe (in which they have liv'd ſo many hundred yeares) into the light of the glorious Goſpel of Chriſt, by the effectuall working of Gods Spirit in them, as the Prophets have ſaid.

Iſrael's *Redemption.*

But enough of the perplexity which ſhall happen to other Nations when the *Jewes* returne. Now againe of their returne, and of the proſperity which ſhall then happen to themſelves. *And it ſhall come to paſſe in that day* (ſaith Iſa. chap. 11. ver. 11. &c.) *that the Lord ſhall ſet his hand againe the ſecond time, to recover the remnant of his people, which ſhall be left, from* Aſſyria, *and from* Egypt, *and from* Pathros, *and from* Cuſh, *and from* Elam, *and from* Shinar, *and from* Hamath, *and from the Iſlands of the Sea: and he ſhall ſet up an* Enſigne *for the Nations, and ſhall aſſemble the out-caſts of* Iſrael, *and gather together the diſperſed of* Judah *from the foure corners of the Earth: the envy of* Ephraim *ſhall depart, and the adverſaries of* Judah *ſhall be cut off: Ephraim ſhall not envy* Judah, *and* Judah *ſhall not vexe* Ephraim: *and the Lord ſhall utterly deſtroy the tongue of the Egyptian Sea, and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreames, and make men goe over dry-ſhod, and there ſhall be an high-way for the remnant of his people, which ſhall be left, from* Aſſyria *like as it was* 20.

[f] Iſa 49. ver. 12. 25. ch. 30. ver. 18, 19. chap. 62. ver. 10, 11, 12. Ezek. 20. ver. 32, 33, 34. &c.

[g] Mic. 7. ver. 15. &c.

was to Iſrael, *in the day that he came up out of the land of* Egypt. You ſee here that the Prophet ſpeakes plainly of a miraculous recovery of Gods people: of the recovery, I ſay, of *Judah*, not from *Babylon*, but from the foure [h] corners of the Earth: and together with *Ephraim*, with the ten Tribes from *Aſſyria*, which as [i] yet never came back, and therefore this is not yet fulfil'd.

[h] Jer. 16. ver. 14, 15. chap. 23. ver. 7, 8.
[i] Joh. 7. ver. 35.

Mr Petrie's Anſwer.

1. *There is no mention of returning here, but of recovering of the remnant of his people.* 2. *Who be theſe his people? Looke the tenth* verſe, In that day there ſhall be a roote of *Jeſſe*, which ſhall ſtand for an Enſigne of the people: to it ſhall the *Gentiles* ſeeke, and his reſt ſhall be glorious: *And behold how the Apoſtles expones theſe words*, Rom. 15. 12. *Eſaias* ſaith, there ſhall be a root of *Jeſſe*, and he that ſhall riſe to reigne over the *Gentiles*, in him ſhall the *Gentiles* truſt. *Now whereas the Apoſtle expones his people to be the* Gentiles, *may they not be aſhamed, who will underſtand onely the* Jewes? *ſo that there is meaned the recovery of Gods people, or the* Gentiles *from* Aſſyria, Egypt, *or whereſoever they be.*

Reply.

1. There is mention of recovering the remnant of his people from *Aſſyria*, *Egypt*, *Paphros*, *Cuſh*, *Elam*, *Shinar*, *Hamath*, and the Iſlands of the Sea, and *of ſmiting the River, that men may goe over dryſhod, and of a high-way, for the remnant of his people that ſhall be left, from* Aſſyria, *like as it was to* Iſrael *in the day that he came up out of the Land of* Egypt. And how much doth this recovering differ from a returning?

2. Who the people be that are meant in this Prophecie, the words *Iſrael*, *Judah*, and *Ephraim* doe ſhew, and not the tenth *verſe* where the *Gentiles* are mention'd. For why ſhould thoſe things which concerne the *Jewes* here, be underſtood of the *Gentiles*, which are onely mentioned by the by as it were; rather then that which is ſaid of the *Gentiles*, be underſtood of the *Jewes*, of whom ſo much is ſpoken in this Chapter? And where have you learned to take *Judah*, and *Ephraim*, or *Iſrael* for the *Gentiles*? Surely the Apoſtle expounds not the *Jewes* by the *Gentiles*, nor the *Gentiles* by the *Jewes*, but rehearſeth the 10. *ver.* of this chapter, to ſhew that Chriſt was to bring ſalvation to the *Gentiles*, as well

well as unto the *Jewes* (and this Prophecie of the *Gentiles* being mixt with that which concernes the Redemption of the *Jewes*, is more likely to be meant of the coming in of the fulneſſe of the *Gentiles* at Christs next appearing, then of the comming in of the ſubſtituted part of the *Gentiles*, in the time of the *Jewes blindneſſe*.) And therefore ſeeing God hath made mention of the *Gentiles* by name, in thoſe Prophecies which concerne them; and of the *Jewes* by name in thoſe which concerne them: it behoves us to give to the *Jew*, the Prophecies that beare the Image and ſuperſcription of the *Jewes*: and to the *Gentile* thoſe which beare the Image and ſuperſcription of the *Gentiles*: and not ſo needleſſely, ſo irrationally, and ſo unjuſtly to give unto the *Gentiles*, all that belongs unto the *Jewes*. Whereas then the Apoſtle quotes this Prophecie out of *Iſaias*, onely as a teſtimony to prove, that Chriſt came as well for the good of the *Gentiles* as the *Jewes*: if you had any regard of what you ſay, you would never have cal'd it an expoſition: nor have publiſh't it to the world as a rule to interpret the Prophecies, which concerne the *Jewes*, of the *Gentiles*. The objections which you have alledg'd againſt your ſelfe out of the foreſaid Prophecie, are theſe.

The firſt objection.

It is ſaid, *He ſhall aſſemble the out-caſts of* Iſrael; *and the diſperſed of* Judah.

Mr Petrie's Anſwer.

The Goſpel (*which is Chriſts Standard*) *hath been preached unto them*, Jam. 1. 1. *and ſo their aſſembling is into the boſome of the Church.*

Reply.

And ſo you ſeparate theſe words from the reſt of the Prophecie, and apply them to the calling of the *Jewes* at the firſt preaching of the Goſpel, of purpoſe to delude the Reader; for the Prophecie ſpeakes of their returne into their owne Countrey, and not at all of the preaching of the Goſpel unto them in other Countries, as any one may perceive. And yet although the Goſpel was in the firſt dayes thereof preach't to the *Jewes* ſcattered abroad, what effect had it amongſt them? ſurely St. *Paul Act.* 13. *ver.* 45, 46. and in the 1 *Theſſ.* 2. *ver.* 14, 15, 16. doth teſtifie, that ſuch

ſuch was their malice againſt the Apoſtles for preaching of it, that they laboured all they could, to raiſe up enemies againſt them, thereby to hinder the growth of the Goſpel, not onely amongſt their owne Nation, but amongſt the *Gentiles* alſo: ſo that even in this ſenſe, *Iſrael* and *Judah*, the twelve Tribes are not yet aſſembled. And it is obſervable how palpably you here contradict your former words, for here you expound *Iſrael* and *Judah* properly of the *Iewes* onely, as your quoting of the firſt chap. and firſt ver. of the Epiſtle of St. *James* doth ſhew, and yet in the ſecond part of your Anſwer you tell us, that both the Prophet and St. *Paul* doe expound [*his people*] to be the *Gentiles*.

The ſecond objection.

It is ſaid, *the envie of* Ephraim *ſhall depart, and the adverſaries of* Judah *ſhall be cut off, &c.*

Mr. Petrie's Anſwer.

1. *The meaning is, whereas there had been contentions twixt the Tribes one againſt another, and both againſt the* Gentiles, *and* Gentiles *againſt them both: under Chriſt ſhall be an end of that miſe.*

2. *In the citation of this Prophecie the* 14. ver. *is omitted, becauſe they cannot ſee, how it can be verified of the peaceable Kingdome, which they imagine: but ſeeing the words preceding and the words following containe one and the ſame Prophecy, and theſe words in the middle part cannot be exponed of that Monarchy, it is evident, that no part of this Prophecie can be underſtood of that Monarchy, but the meaning is plaine, if they be exponed of the Chriſtian Church, thus, The Apoſtles flee, that is, quickly preach unto other Nations, and brought them in a ſhort ſpace unto the obedience of Chriſt: not going in troopes from Province to Province, but at the ſame time they went one by one into ſeverall Nations.*

3. *This* ver. *being omitted, the* 15. ver. *is quoted, and out of it they doe imagine, that a way ſhall be made for the* Iewes *through the Sea, and all floods ſhall be dried up before them. But if theſe words ſhall be exponed properly, what kind of Miracle ſhall that be? ſhall the* Iewes *who are ſcattered into all the corners of the Earth, have a dry paſſage through every river? and the Egyptian, or Red-ſea be deſtroyed? Or is it not rather in a ſpirituall ſenſe, that the Lord will remove all impediments, which may hinder the courſe of the Goſpel: and he hath opened a way into that Kingdome of Heaven, from which we were excluded in*

Adam

Adam, *and spirituall* Pharaoh *is drowned, or destroyed in the Red-sea or bloudy death of Christ; and by a mighty wind of preaching, the Lord hath made his power knowne every where, even as sensibly, as when he brought* Israel *out of* Egypt.

Reply.

1. In this first part of your answer, you say, [*that whereas there had been contentions, twixt the Tribes one against another, and both against the* Gentiles, *and the* Gentiles *against them both, under Christ shall be an end of that malice.*] All which is very true, and here the Reader may see you at once confesse, all that we affirme: for you take *Ephraim* and *Judah* properly, and affirme, that they are againe to be united under Christ; and not onely one with another, but with the *Gentiles* too, all malice being laid aside. And is not this to say with us, that it is not yet fulfill'd? for can you prove that the twelve Tribes are already converted, and united? or that all malice is at an end twixt *Jewes* and *Gentiles*? certainly you cannot, and what need we then any further witnesse? for (*habemus confitentem reum*) your owne mouth hath condemned you, and quitted us.

2. This part of your answer hath no relation to the objection, but is a quarrell against us for omitting the 14. *ver.* in the citation of this Prophecie, which we did you say [*because we saw that it could not be verified of the peaceable Kingdome which wee imagine.*] But this Kingdome is plainly held out unto all in the word of God, and is not the fruit of our imagination, which is nothing worth but as it is enlightned from hence. And though the 14. *ver.* will not consist with the peace of this Kingdome, yet it will very well consist with the returne of the *Iewes* before this Kingdome, who in their passage to their Land may have many particular victories over their Enemies, as well in this returne, as in that out of *Egypt* onely; and this is all that the 14. *ver.* doth shew; with which the verses preceding and following (speaking onely of their returne (and alledgd to shew their returne) doe better agree then with the Apostles preaching of the Gospel to severall Nations, whereof there is not a word spoken in this verse, nor in any other that I have alledgd: and seeing you have interpreted *Judah* and *Ephraim* in the 13. *ver.* of the *Iewes* in opposition to the *Gentiles*, how could you expound the 14. *vers.* wherein these three persons are

meant of the Apoſtles? or underſtand by their ſpoyling them of the Eaſt, the preaching of the Goſpel?

3. That the tongue of the Egyptian ſea ſhall be utterly deſtroyed, and the river give a paſſage to the *Iewes* (as *Iordan* did in time paſt) is the expreſſe word of God in this chapter, and is the hand of the Lord ſhortned, thinke you, that he cannot doe ſuch Miracles now, as he did heretofore? or is his mind changed, that he will not doe what he hath ſaid? or hath he forgotten what he ſpake by the Prophets ſo long agoe? I know you dare not affirme ought of this, and yet ſurely ſome ſuch impious thought doth ſeeme to be the beſt ground that you have, for the ſtrange metamorphoſis that you make of this Prophecie, by your myſticall application of it: For [*what kind of Miracle ſay you, ſhall that be? ſhall the Iewes who are ſcattered into all corners of the Earth, have a dry paſſage through every river? and the Egyptian or Red-ſea be dryed up?*] But you forget your ſelfe, for the text ſaith [*River*] not [*Rivers*] and the [*the River*] is in the Scripture by way of excellency put for *Euphrates*, and yet admit it were in the Text, as you ſay; it were but the reiteration of the ſame Miracle, and cannot God as well make all rivers yield them a drie paſſage as any one river? hath he power to doe it once, and hath he not power to doe it againe? yea as oft as he pleaſeth? or can he not doe greater Miracles then any here foretold? or then any that he hath hitherto done? Why then ſhould your Faith ſtraine thus at a gnat, at the drying up of a river, or the deſtroying of the tongue of the Egyptian Sea; when as it can ſo eaſily ſwallow a Camel, in deſtroying the plaine hiſtory of Gods word, by incredible allegories, and incongruous interpretations?

Iſrael's Redemption.

21. Such another Prophecie is that of *Ezek.* in his 37. *chap.* at the 19. *ver.* *Thus ſaith the Lord God, I will take the ſtick of* Joſeph, *which is in the hand of* Ephraim, *and the Tribes of* Iſrael *his fellowes, and will put them with him, even with the ſtick of* Iudah, *and make them one ſtick in my hand,* and at the 21. ver. *Behold, I will take the children of* Iſrael *from among the Heathen whither they be gone, and will gather them on every ſide, and will bring them into their own Land: and I will make them one Nation in the Land upon the Mountaines of* Iſrael, *and one King ſhall be King to them all; and they*

ſhall

shall be no more two Nations, neither shall they be divided into two Kingdomes any more at all, neither shall they defile themselves any more with their Idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: for they shall be my people, and I will be their God. And, in *Hosea* 1. ver. 10. *Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbred; and it shall come to passe that in the place where it was said unto them, Ye are not my people, there it shall be said, Ye are the Sons of the living God. Then shall the children of Judah, and the children of Israel be gathered together, and appoint themselves one Head, and they shall come up out of the land, for great shall be the Day of Jezreel.* In both which Prophecies the Lord hath promised, that the *Jews* shall againe live under one King onely (as they had done before the division of the Tribes) and that in their own land too, which hath not been yet performed, and therefore the time of these Prophecies is yet to come.

Jer 24. v. 6, 7. c. 32. ver. 37. 38. Zech. 13. ver. 9.

Mr Petrie's Answer.

1. *The like Prophecy is likewise expound: but for further clearing of these I add. That of Ezek. 37. is expound by Christ Joh. 10. 14. 16. I am the good Shepherd and know my sheepe — and other sheepe I have which are not of this fold: them also I must bring, and they shall heare my voide, and there shall be one fold and one Shepherd. Where you see that Christ is the Shepherd (and by consequence the King too, unlesse they will understand the 24. ver. of Ezek. 37. of two different persons) and the people over whom he reigneth are his sheepe, not only of the Jews, but of another fold, whom Christ bringeth into the same fold, that is, into the same Church.* 2. *The same words speaking of Christ and calling him* David *and King and Shepherd, shew that they must be spiritually understood.* 3. *The 25. ver. may be more easily understood in the spirituall then earthly sense, to wit,* the land that I have given unto Jacob; and they shall dwel therein for ever, and my servant shall be their Prince for ever: *for that land was not given unto* Jacob, *neither doe the* Millenaries *say, that the* Jews *shall dwel for ever in* Jerusalem, *but for a* 1000 *yeares, and then Christs Kingdom shall cease. But expone that one word* [land] *typically for the thing typified thereby, and all the other words goe currently, even to the end of the chap. as we see the Apostle expones the 2. ver. of the* Corinthians *as a part of these*

people. 2 Cor. 6. 16. *Now ſeeing certainly Chriſt is the King and Shepherd, and the people are the Jewes and Gentiles, who were ſtrangely divided, but now are one Church by faith in Chriſt, therefore the people of* Iſrael *and* Ephraim *(who after the diviſion were alwaies idolatrous) may well be expoſed typically for the Gentiles, and ſo the union is eaſily underſtood, which otherwiſe very hardly or ſcarcely can be conceived, ſeeing now through many ages Ephraimites are not known in any part of the earth. As for that text of* Hoſea, *it is expoſed of the Gentiles* Rom. 9. 25. 26. *and therefore the Prophet changeth the word* Iſrael *into* Jezreel, *that is, the ſeed of God; ſignifying that the time wherein the Lord ſhall gather his ſeed or the faithfull in all Nations from the bondage of the Devil, ſhall be very great and wonderful to all the world.*

Reply.

1. Surely your further clearing is no other then a further clouding, as the very reading of this prophecy, and that which our Saviour hath ſaid; *Joh.* 10. *ver.* 14. and 16. is of it ſelfe ſufficient to diſcover. For *Ezek.* ſpeaks of uniting the *Jews* together under one King in their owne land, and our Saviour ſpeaks of uniting the *Jews* and *Gentiles* into one Church, after a certaine number of elect *Gentiles* ſhould be cald. *Other ſheepe*, ſaith he, *I have which are not of this fold*, (that is, other elect ſervants which are not of this Nation) *them alſo I muſt bring, and there ſhall be one fold and one Shepherd.* Where it is to be noted by the words [*them alſo I muſt bring*] that he ſpeaks onely of ſuch elect *Gentiles* as were to be cald before the *Jews* and *Gentiles* ſhould make one ſheepfold, and not after they were one ſheepfold. For when they are all brought, then it is, that there ſhall be one ſheepfold, and not while they are bringing. No, the words of our Saviour *Mat.* 21. at the 43. *ver.* will not admit of ſuch a meaning, for *The Kingdom of God*, ſaith he, *ſhall be taken from you, and given to a Nation bringing forth the fruit thereof.* Whereby it is evident, that the [*Other ſheepe*] he ſpeaks of in the 10 chap. of St. *John*, ſhould be brought to the faith, when the Nation of the Iewes ſhould be deprived of the meanes of ſalvation: and conſequenely when it could not poſſibly be one Church. And therefore in ſaying that the Iewes and Gentiles are at this time one ſheepfold, you contradict our Saviour, and affirme that the Iewes are now ſaved without the ordinary meanes of ſalvation: For this they have not, but ſhall have it when the time comes, in which the *Jews* and *Gentiles* ſhall

ſhall be one ſheepfold. And then alſo the *Jews* ſhall be one Kingdom agane in their owne land, and Chriſt ſhall reigne over both *Jews* and *Gentiles* together. And thus our Saviour's words doe neither expound *Ezek.* prophecy, nor ſhew that the *Jews* and *Gentiles* are now one ſheepfold. But rather point out the time when *Ezek.* prophecy ſhal be fulfilled, to wit, when the *Jews* and *Gentiles* ſhal be one fold under one Shepheard. So much have you miſt your aime in alledging theſe propheticall words of Chriſt.

2. The words, *David*, King and Shepheard, will no more prove that the temporal prophecies (or temporal part of the prophecies) in which they are uſed, are to be ſpiritually and figuratively underſtood, then Gods words to *David*, *Thou ſhalt feed my people Iſrael* 2 *Sam.* 5. *ver.* 2. will prove, that *David's* Kingdom was not a temporal Kingdom; nor he a temporal King. Or then *David's* owne words of his people, *But theſe ſheep what have they done?* will prove that the whole Kingdom of the *Jews* were all faithfull perſons.

3. Being conſcious, that all which you have ſaid before, to make men take theſe prophecies in a myſticall ſenſe will nought availe you, if the word [land] in the prophecies ſhould be properly underſtood, of the land of *Canaan*; you now endeavor to perſwade them to take this figuratively alſo, and your firſt reaſon to induce them to it, is (like to that by which *Jereboam* diſſuaded the *Iſraelites* from going up to *Jeruſalem*,) *becauſe* [*it may be more eaſily underſtood*, you ſay, *in the ſpiritual then an earthly ſenſe*] But what is that ſpiritual ſenſe which may ſo eaſily be underſtood, and yet was ſo hard to be deſcribed, that you could not tell us what it was. But ſure I am, that God hath told us by the Prophet what land he minds to joyne the Tribes together in; *even in their owne land*, *ver.* 21. *in the land upon the mountaines of Iſrael*, *ver.* 22. *in the land that he gave unto Jacob his ſervant*, *ver* 25. which circumſtances doe infallibly manifeſt, that it can be meant of no other land or place but *Judea*. And therefore the ſecond reaſon you bring to ſhew, that it is beſt to take the word [land] ſpiritually, is both falſe and impious. For [*that land*, you ſay, *was not given to Jacob.*] No? did not God ſay to *Jacob* in a dreame; *The land whereon thou lieſt to thee will I give it, and to thy ſeed &c. Gen.* 28. 13. and hath he not ſaid here in this prophecy, *the land that I gave unto Jacob my ſervant?* no marvel then that you can ſo lightly reject all the plaine texts of Scripture that

speake for us, when as you dare thus affront God himselfe, and tell him to his face, that he did not doe that which he saith he did doe. Neither will the words [*for ever*] in the text any whit excuse you, seeing the Lord saith plainly, that he gave [*That land to Jacob,*] of which he saith, *that they and their children, and their childrens children should dwell in it for ever.* And yet the very next words [*wherein your Fathers have dwelt*] doe put it out of doubt, that it is meant of *Judea*, and consequently, *the dwelling of their childrens children in it for ever*, is to be understood of their dwelling in it successively: and the word [*for ever*] is to be taken finitely, for a long time; to wit, as long as men shall succeed each other on the Earth (as it is in many other places of Scripture) and not infinitely, for time without end. And whereas you say, that St. *Paul* in the 2 *Cor.* 6. 16. expounds the 27. *verse* of this Prophecie, of the *Corinthians* [*as a part of the People the Prophet here speaks of*] it is not so, for as the words which St. *Paul* makes use of, are rather taken out of the 26. of *Leviticus*, at the 13. *ver.* where they are more fully delivered, then out of this Prophecie: so they are not alledg'd by the Apostle to make the *Corinthians* thinke, that they were part of the people spoken of in those places, where any of the words, that the Apostle quotes, are us'd, (which is evidently false) but to shew that the Faithfull (whether *Jewes* or *Gentiles*) had all the same spiritual fellowship with God, & therefore should have the like care not to defile their bodies, which are the Temples of God, with the unfruitfull works of darkenesse, of which he gives a particular instance to the *Corinthians*, touching the consorting with unbelievers and Infidels, in their Feasts and rites celebrated in honour of their Idols, and that these words were onely thus applyed in the Epistle to the *Cor.* the very next *verse* in *Ezek.* doth declare, wherein the *Israelites* are oppos'd to all other Nations; so farre were other Nations from being included in the Prophecie as a part of them. And therefore this proofe is too weak also to support your conclusion [*that the Jewes and Gentiles, who were strangely divided, are now one Church by Faith in Christ*] yea doe but belie they were never divided with greater hatred one against the other, then they have been since the preaching of the Gospel, and our Saviour hath told us, that the meanes of salvation was to be taken from the *Jewes*, that a part of the *Gentiles*, (even

the *Gentiles* (that have been a long time the Church of God) might be saved by it; before it should be given to them againe, and St. *Paul* in the 1 *Thess.* 2. *ver.* 16. saith also, *that wrath is come upon them to the uttermost.* And can yet all the spirituall and temporall Prophecies which concerne them, be at the same time (the time of their unbeliefe, and of Gods wrath against them) fulfilled in them? these are grosse contradictions, and 'tis not the conversion of a few *Jewes* in many ages, or of all that have hitherto been cal'd by the Gospel, that will solve the doubt, for the Prophets speake of a Nationall conversion and deliverance. And besides you your selfe doe tell us [*that through many ages Ephraimites are not knowne in any part of the Earth*] and how then can they help make one Church with the *Gentiles* (as you say) if there are now no such people on the earth? can there be a union betwixt something and nothing? But this flam was brought in as a reason wherefore *the people of Israel and Ephraim should be expounded typically for the Gentiles.* And if there were no *Jewes* left; yet why should these Prophecies be the rather expounded of the *Gentiles* for that? were it not better to say, that they were conditionall Prophecies, and should have been fulfil'd if the *Jewes* had been obedient to Gods word, then without any necessitie to make them types of the *Gentiles* salvation? And yet we doe not grant, that there are no *Ephraimites* now, although none are cal'd so; for none of the *Jewes* are now cal'd after the names of their particular Tribes, at least by the *Gentiles*; and why should that Tribe rather then the rest? or why should this prove that Tribe to be confus'd, rather then the rest? doubtlesse it's sufficient to prove them remaining, if the twelve Tribes are remaining: and they were remaining in the Apostles dayes, as St. *James*, c. 1 *ver.* 1. & St. *Paul*, *Act.* 26. *v.* 7 doe witnesse, and St. *Joh. Rev.* 7. reckons them up as remaining neere the time of Anti-christs confusion, & as then cal'd to the Faith, as some Interpreters understand that vision, where though *Ephraim* be not mentioned, yet *Joseph is*, which is all one, and Mr. *Mede* saith that he is cal'd by this name as unworthy to be called by his own name, in that catalogue of Converts, because he had been a ring-leader to Idolatrie: and perhaps also now the Tribes should againe become one Kingdome, his name was conceal'd, for that he had formerly been the occasion of the dividing of the Tribes into two

Kingdomes,

Kingdomes, and how could you tell us here; *that through many ages Ephraimites are not knowne in any part of the earth*, when as you ſay but a little before, page 18. *that all malice betwixt the Tribes, and betwixt them and the Gentiles ſhould be at an end under Chriſt?* For if this bealreadie fulfill'd (as you teach) what ſhould conſume the *Ephraimites* after all malice betwixt them and all others was departed? and if it be not yet fulfill'd (as indeed it is not) you muſt either recall what you before affirme ſhould be done under Chriſt, or elſe confeſſe, that the *Ephraimites* muſt needs remaine to the accompliſhment of it. Now as for the Prophecie of *Hoſea*, it is to be underſtood of the *Jewes*, as well as this of *Ezek.* and the word *Jezreel*, which ſignifies the ſeed of God, will help you nothing. For ſhall we think that God will make his power known after a wonderfull manner in the redeeming of an unbelieving Nation? nay, but becauſe the *Jewes* ſhall then be even the whole Church on earth: becauſe I ſay, they ſhall be believers when almoſt all others are fallen into unbeliefe; therefore great ſhall be *the day of Jezreel*, of the deliverance of this ſeed of God.

Iſrael's *Redemption.*

22 For though this of *Hoſea* be underſtood by ſome Expoſitours of the vocation of the *Gentiles*, that is, of the Chriſtian Church in theſe our dayes; yet doubtleſſe, they are much miſtaken in this expoſition, for ſeeing this and the former Prophecie concerne one and the ſame thing, to wit, the uniting of all the Tribes under one King, therefore they muſt needs receive their accompliſhment at one and the ſame time: and ſo this muſt be referr'd to the *Jewes*, as well as the other.

Mr. Petrie's Anſwer.

This is a quarrell againſt the Apoſtle: and now let all the world judge, whether he or the Millenaries being contrary ſhall be followed, eſpecially ſeeing now we have found, that our Saviour expoſing the former Prophecie of Ezekiel, *and the Apoſtle expoſing this like Prophecie of* Hoſea, *doe accord harmonieuſly.*

Reply.

That we neither quarrell with the Apoſtle, nor with any man elſe, may be ſeene by our words; for of the Apoſtle we ſpeake not, and the worſt that we ſay of others, is, that they are miſtaken: whether this be ſo worthy to be call'd a quarrell, as your calling

ling it a quarrell against the Apostle, is to be cal'd an egregious untruth, [*let all the world judge,*] and let it judge it too, whether our Saviours words in the 10. *chap.* of St. *John*, doe expound the former Prophecie of *Ezekiel*, of which he speakes not a word. And though the Apostle alledgeth some of the words of this Prophecie, yet it is not to shew that the Prophecie is to be understood of the *Gentiles*, but to shew that God did reject some and choose others of the *Israelites*, as he pleased.

Israel's *Redemption.*

And besides, how can that belong to the *Gentiles*, which was prophecied onely of the *Jewes*; as is declar'd by the Prophets wife of whoredomes, and children of whoredomes, which he tooke of purpose to upbraid the Idol-worship, and spirituall whoredomes of the *Israelites*, *ver.* 2? and therefore when she conceived, and bare him the second sonne, *Call his name*, said God, *Loammi: for ye are not my people, and I will not be your God*; the *Israelites* then they were, to whom this Prophet was sent, and of whom it was said, *Ye are not my people.* 23.

Mr. Petrie's Answer.

It was not prophecied of the Jews *onely: for it is plaine, that* Hosea *speakes of the* Israelites, *as well as of the* Jews: *and generally the Apostle speaks* Rom. 10. 12. there is no difference between the Jew and the Greeke: for the same Lord over all is rich unto all that call upon him. *So that albeit the Prophet was sent personally unto the* Israelites, *yet his words were no lesse true and meaned of the* Gentiles; *who then were not the people of God, but now through Christ are the people of God*: for whosoever shall call upon the Name of God shall be saved.

Reply.

I have here cal'd the ten Tribes *Jews* in opposition to the *Gentiles*, and you say that [*this was not prophecied of the Jews onely; for it is plaine that Hosea speaks of the Israelites, as well as of the Jews*] A wild exception, for are not these *Israelites*, *Jews*? certainly *Israelites* and *Jewes*, are the proper names of that Nation. And though after the division of the Tribes, *Israel* and *Judah* were often used to distinguish the two Tribes from the ten, and the ten from the two; yet the word [*Jews*] was never thus us'd. For by this Name all the Tribes are cal'd in the History of *Hester*, and in many other places, and in that instance that you bring out of the *Rom. chap.* 10. *ver* 12.

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the word [*Jew*] is taken indifinitely for any *Jew*. And wherefore is it, that you urge theſe words of the Apoſtle? doe you think that it proves the name [*Jew*] to be indifferently taken for a *Jew* or a *Gentile*? ſurely, theſe words ſhew, that the beleeving *Gentile* is as acceptable to the Lord, as the beleeving *Jew*: and that there is nothing in the *Jew* which can move God to beſtow grace on him, rather then on the *Gentile*, as the following words confirme: but they ſhew not that God takes a faithfull *Jew* for a faithfull *Greeke*, nor a faithfull *Greeke* for a faithfull *Jew*. And therefore you cannot conclude from hence [that albeit the prophet was ſent perſonally unto the *Iſraelites*, yet his words were no leſſe true and meaned of the *Gentiles*] for though through Chriſt all beleevers are the people of God, yet through Chriſt a beleever of one Nation, is not made a beleever of another Nation: & though every one that (confidently) *calls upon the name of the Lord ſhall be ſaved*, yet every one that calls on the name of the Lord ſhall not thereby become a *Jew*. And how can you take *Iſraelites* for *Gentiles*, who are of different Nations from them; and yet will not take *Iſraelites* for *Jews*, which is a Name belonging equally to all the Tribes? But you herein condemne St *Paul*, who ſometimes calls himſelfe a *Jew*, and ſometimes an *Iſraelite*; and could he be both, if theſe Names doe not equally belong to the ſame Nation?

Iſrael's Redemption.

24. And the place where they were told ſo was their owne land, and therfore in that place it ſhall againe be ſaid unto them, *Ye are the ſonnes of the living God, ver.* 10. And this *Piſcator* grants to be the meaning of it here in the Prophet: but withall he holds, that it is applyed in the 9. of the *Rom.* to the converſion of the *Gentiles*, becauſe the *Iſraelites* being thus rejected of God, were become like unto the *Gentiles*, who until the preaching of the Goſpel were not his people: but notwithſtanding this reaſon, me thinkes it is very unlikely, that the Apoſtle ſhould borrow a prophecy from the *Jews*, to prove Gods mercy towards the *Gentiles*, which is in ſundry places of the Scripture, ſo properly and diſtinctly foreſhewne, as you may ſee by the authorities which are urged to this purpoſe in the [l] 10. and [m] 15. *chap.* of the ſame Epiſtle.

[l] v. 19. 20
[m] v. 9. 10, 11. 12.

Mr Petries Anſwer.

31. *Where it is ſaid ver.* 10. *in that place, ye may reade in the margine, inſtead*

in stead of that it was said &c. and therefore that word proves nothing.

2. *It is no lesse true, that the* Gentiles *are the people of God even in the same lands where they did not serve God.* 3. *This is no applying by way of similitude, but accommodating (as* Piscator *speaks) to another particular, that as the* Israelites *by Idolatrie became like unto the* Gentiles, *so the* Gentiles *receiving the Gospel are* Jews *or the people of God. And this exposition is not onely likely, but very certaine, seeing the Apostle expones these prophecies of God's mercy towards the* Gentiles, *as you may see by the authorities, which are urged to this purpose in the* 10. *and* 15. *chap. of the Epistle to the* Rom. *and elsewhere.*

Reply.

1. *Arias Montanus* renders the original (*Et erit in loco quo*) without any such marginall note at all. And the *Septuagint* reads it (καὶ ἔσται ἐν τῷ τόπῳ, οὗ) and it shall come to passe, that in the place where, &c. And this expression agrees best with the scope of the Prophecie, which foretells their returne againe to their owne Land; in which it had been said unto them, *yee are not my people*, yea, the Apostle too alledgeth these words, agreeable to the translation in the text: and in the latter part of the sentence relates to them with an (ἐκεῖ κληθήσονται) *illic vocabuntur*, there they shall be call'd, &c. And therefore this proves so much, that of force you must grant the accomplishment of the Prophecie in its proper sense.

2. And what though (the *Gentiles* are the *people of God even in the same Lands where they did not serve God?*) shall not therefore the *Jewes* be call'd againe, *the people of God*, in the same Land where once they forsooke God? or shall this Prophecie be therefore understood of them, to whom the Prophet was not sent to say, as he did to the *Israelites*, *Ye are not my people?*

3. I thinke not that the Apostle did apply this Prophecie by way of similitude to the *Gentiles*, and much lesse that he did accommodate it to them, as to those of whom it was meant by the Holy Ghost. For the Holy Ghost foresaw not the calling of the *Gentiles* under the name of the *Israelites*, but in their own name. And surely if it cannot be prov'd, that the Apostle expounds these Prophecies of Gods mercy towards the *Gentiles*, till the Authorities alledg'd in the 10. and 15. *chap.* of this Epistle to the *Rom.* doe shew it, it will never be prov'd for those Prophecies

ſpeake onely of the *Gentiles*, and how then doe they expound in any degree the Prophecies of the *Iewes* in *Ezek. Hoſea*, or any other Prophet?

Iſrael's *Redemption*.

And therefore I ſhould rather take it to be brought in by St. *Paul*, as a teſtimony eſtabliſhing the freeneſſe of Gods election, which is the Doctrine he there maintaines, and doth in theſe words (as he did before in the example of *Jacob* and *Eſau*) give an inſtance of it touching the *Iſraelites*, whom God had for a long time rejected, and would yet again receive; and that becauſe (as the Potter hath power over the clay to make of the ſame lump, one veſſel to honour, and another to diſhonour, ſo) *He hath mercy on whom he will and whom he will he hardneth.*

Mr. Petrie's Anſwer.

1. *This ſubterfuge will not ſerve, for he ſaith in the preceding page, that the Prophecie*, Hoſea 1. *is meant of the* Iewes; *and if that be true* (*which I have proved to be falſe*) *it is not meant of the* Iſraelites.

2. *The Apoſtle verſe* 24. *is ſpeaking expreſſely of the Faithfull, not of the* Iewes *onely, but alſo of the* Gentiles, *and hitherto he uſeth that teſtimony of* Hoſea.

3. *Of the* Gentiles *doth he expone the ſame teſtimonies in other texts, where he is not ſpeaking of election, nor of the freeneſſe thereof*, as 2. Cor. 6. 16.

Reply.

1. In the preceding page I have ſaid, that the Prophecie *Hoſ.* 1. is meant onely of the *Iewes*, [*and if that be true*, ſay you, *it is not meant of the Iſraelites*.] O rare criticiſme! O profound ſubtletie! *Iewes* are not *Iſraelites*, and *Iſraelites* are not *Iewes*! But ſurely if it be meant of the one it muſt needs be meant of the other: for they are both the names of the ſame people, and the Apoſtle calls them by both in the 9. *chap.* of the *Rom. ver.* 4. and 24. Yea, they are indifferently uſed one for the other in the laſt part of your former Anſwer, for [*as the Iſraelites by Idolatry became like unto the Gentiles*; ſo, ſay you, *the Gentiles receiving the Goſpel are* Iewes.] So readie are you to cenſure that for an errour in another, which you allow for a truth, when ſpoken by your ſelfe.

2. 'Tis true that the Apoſtle ſpeakes expreſſely of the *Iewes* and *Gentiles*, in the 24. *verſe*, but it is not true (*that hitherto he uſeth the teſtimo-*

testimony of Hosea,) for the 24. *ver.* hath relation onely to the preceding *verse*, and not to that which followeth, so that it is as if the Apostle had said, *And that he might make knowne the riches of his glory on the vessels of mercy, even on us (& on a part of them) which he had afore prepared unto glory, and hath now called, not of the* Jewes *onely, but also of the* Gentiles. For the 19, 20, 21, 22, 23, and 24. *verses* are brought in by way of digression, to satisfie such as might from the discourse of the freenesse of Gods election, be readie to dispute against his Justice: and at the 25. *v.* he returnes againe to confirme this Doctrine, partly by other Scriptures in *Hosea*, and *Isaiah*, which shew Gods eternall purpose, in passing by some, and receiving others of the *Israelites*: and partly, by Gods receiving the *Gentiles* even in the time of his passing by the *Israelites*, as the 30, 31, 32, and 33. *verses* doe manifest.

3. You said before, that the words alledg'd in the 2 *Cor.* 6. *chap.* at the 16. *ver.* *I will dwell in them, and I will be their God, and they shall be my people*, were taken out of *Ezek. chap.* 37, *ver.* 27. and are they now taken out of *Hosea* too? but what is it that you will not say, to make a shew of answering, and to puzzle the unlearned Reader? for the Apostle neither mentions *Ezek.* nor *Hos.* and tis most likely that he tooke these words out of the 26. *chap.* of *Levit.* at the 13. *ver.* (as I have said) and he makes no other use of them, but to shew that the faithfull *Corinthians* were become Gods people, and therefore should no longer yoke themselves with the servants of *Belial*, either in the observance of their Idolatrous Feasts and pastimes, or in any extraordinary familiarity.

Israel's *Redemption.*

And this the 14. *verse* seemes to confirme, where it is said, *Isaiah also crieth concerning Israel:* For what makes the copulative [*also*] here, if the Apostle understood not the former Prophecie of *Israel*, as well as this? And yet in what sense soever you please to take it here, I hope, it is already sufficiently declared, that it concernes the *Israelites* onely in the Prophet, which is as much as the subject of my discourse requires. 26.

Mr. Petrie's Answer.

The copulative knitteth the testimonies, and shewes that they must both be understood of these people, ver. 24. *this is yet more cleared by*

the 30. ver. *what ſhall we ſay then? that the* Gentiles *who followed not after righteouſneſſe have attained to righteouſneſſe, but* Iſrael *who followed after the Law of righteouſneſſe hath not attained. There it is manifeſt, that he ſpeaks of the* Gentiles *attaining to righteouſneſſe, and of* Iſrael *not attaining it: and nevertheleſſe the oppoſition is not ſimply of the two people, but of their ſeeking righteouſneſſe two contrary wayes, to wit, by Faith, and by workes of the Law. And now ye ſee it ſufficiently declar'd, that theſe Prophecies doe not belong unto the* Jewes *or* Iſraelites *onely.*

Reply.

The copulative knitteth the teſtimonies, and ſhewes that the teſtimonies of *Hoſea* muſt be underſtood of the *Iſraelites*, as well as the teſtimonies of *Iſaiah*; and if theſe are not properly to be underſtood, why ſaith the Apoſtle, *Iſaiah alſo cryeth concerning Iſrael*, and not rather concerning the *Gentiles*, or the Nations? And this is fully cleared by the 30. and 31. *verſes*, where the *Gentiles* and *Iſrael* are plainly oppos'd; and that that paſſage is inferr'd upon the former Prophecies of *Hoſea* and *Iſaiah*, theſe words in the 30. *verſe* immediately following them, *What ſhall we ſay then?* doe clearely ſhew, and therefore thoſe Prophecies muſt needs be underſtood of the *Jewes* onely. And if this be not enough, conſider alſo what the Apoſtle ſaith in the 3. and 4. *verſes* of the ſame *chapter*, *I could wiſh* ſaith he, *that my ſelfe were accurſed from Chriſt for my Brethren, my kinſmen according to the fleſh, who are Iſraelites*; where as he ſhewes his great heavineſſe for them, becauſe they were caſt off; ſo in the following diſpute about the freeneſſe of Gods election, he alledgeth thoſe Scriptures which doe foreſhew their paſſing by, and receiving againe; and therefore if we know who thoſe *Iſraelites* are, that are S^t. *Paul's* brethren according to the fleſh, we need not doubt what *Iſraelites Hoſea* and *Iſaiah* ſpeake of.

Iſrael's *Redemption.*

27. There is yet in the 3. *ch.* of *Hoſea*, at the 4. *v.* one more materiall Argument for the *Jewes* deliverance. *The children of Iſrael*, ſaith he, *ſhall abide many dayes without a King, & without a Prince, & without a ſacrifice, and without an image, and without an Ephod, and without Teraphim: afterwards ſhall the children of* Iſrael *return, and ſeek the* [n] *Lord their God, and* [n] David *their King, and ſhall feare the Lord and his goodneſſe in the latter dayes.* Which Prophecie cannot poſſibly

[n] Iſa. 9. v. 6, 7.

be

be as yet fulfill'd, for if it be meant onely of the ten Tribes, amongst whom *Hosea* prophecied, it is [a] confest that they did never yet returne, and if of the other two, it must be meant of their captivitie since our Saviour's comming, for *till then, the Scepter could not depart from* Judah, *nor a Law-giver from between his feet*, as *Jacob* foretold, *Gen.* the 49. at the 10. *verse*, and therefore till then they could not be without a Prince, or Governours of that Tribe, although they were long before tributaries to other Nations. And this also is intimated by those words (*the latter dayes*) which are no where put for the time before the incarnation of Christ.

[a] *Hier. Zanch. Pareus, Rivetus, Lyra, Dr. Mayer.*

Mr. Petrie's Answer.

1. *This argumentation faileth in both parts, but first marke that all these words cannot be meant properly: for the word* David *cannot be understood of* Salomons *Father, but of Christ the sonne of* David, *or typified by* David: *and therefore that Prophecie could not be fulfilled till the incarnation of Christ, and then it might be fulfill'd.*

2. *And consequently these words, the latter dayes, though they be no where put for the dayes before the incarnation, yet they are often put for the dayes of the Gospel, seeing in the last dayes God hath spoken unto us by his Sonne. Now the first part of the dilemma is false: for if that Prophecie be meant of the ten Tribes, as they abode many dayes without a King &c. so, who dare deny, that they did returne, and seeke the Lord their God and Christ their King? when the Gospel was preached to the scattered strangers not onely through* Pontus, Galatia, Cappadocia, 1 Pet. 1. 1. *but likewise to* Syria, Assyria, &c. *and expressely to the twelve Tribes scattered abroad,* Jam. 1. 1. *who can hold the negative, that the children of* Israel *did never returne and seeke Christ? and the other part is no lesse faulty: for Christ came not till the Scepter was departed from* Judah: *and these words, the latter dayes, are not to be referred unto the* 4. *verse, (as if the* Israelites *should abide many dayes without a King, and sacrifice in the latter dayes, and then returne) but unto the first verse, in the end whereof they are, and so in the latter dayes they shall returne (not into their Land, this Text saith not so, but) and seek the Lord their God and Christ their King, as they did* Act. 2. 41. *and* 4. 4. *and in severall ages. And so both the parts of this Argument being false, the words of* Hosea 3. *are more against the temporall Monarchy then for it.*

Reply.

1. That by *David* here Christ is meant, is not to be doubted,

but

but that therefore this Prophecie was fulfill'd at Chriſts incarnation, it is to be proved, and ſo it is too, that the Rhetoricall and tropicall ſenſe of ſome words and phraſes in a Prophecie, doth faſten a myſticall meaning upon it; for the ſenſe of a Prophecie takes not its denomination from the words in which it is ſpoken, but from the things it ſpeakes of, if it ſpeakes of materiall things (whether in a proper or figurative ſtraine) it is a materiall Prophecie; if of ſpirituall things (whether in a proper or figurative ſtraine) it is a ſpirituall Prophecie, if of both, it's partly materiall, and partly ſpirituall, and the title of a Prophecie takes its denomination, from the place, perſon, or people of which it is ſpoken.

2. There is a great difference betwixt the *laſt dayes*, *and the latter dayes*. For the (*laſt dayes*) *Heb.* 1. *ver.* 2. and the (*laſt times*) 1 *Pet.* 1. *ver.* 20. doe comprehend the whole time under the Goſpel, the time I ſay, from Chriſts firſt comming to his ſecond: but the [*latter times*] 1 *Tim.* 4. *ver.* 1. doe ſignifie onely the latter part of the laſt times. And as the laſt times, or dayes, have their latter times; ſo againe the [*latter times*] have their [*laſt dayes*] as we may ſee in the 2 *Tim. chap.* 3. *ver.* 1. and in the 2 *Pet. chap.* 3. *ver.* 3. and of the end of theſe [*laſt dayes*], of the [*latter times*] are the [*latter dayes*] in this Prophecie to be underſtood; as St. *Paul's* words in the 11. *chap.* of the Epiſtle to the *Rom.* at the 25. and 26. *verſes* doe evidence. For *I would not Brethren*, ſaith he, *that* you ſhould be ignorant of this *myſtery*, *that blindneſſe in part is happned to Iſrael*, *untill the fulneſſe of the* Gentiles *be come in*, *and ſo all Iſrael ſhall be ſaved*, &c. And yet it is enough to confirme the firſt part of the *Dilemma*; that the [*latter dayes*] in this Prophecie, cannot be taken for the firſt dayes of the preaching of the Goſpel, in which onely the Goſpel was preacht unto the *Jewes*, and therefore the *Iſraelites* that ſought the Lord in thoſe firſt dayes of the Goſpel, cannot be the ſame *Iſraelites* which the Prophet ſaith, ſhall ſeeke the Lord in the latter dayes of the Goſpel, that is, not long before Chriſts appearing. And beſides, what effect the word of God tooke amongſt the *Iſraelites*, even in the dayes in which it was preach't unto them, we have formerly ſhewed out of the 13. *chap.* of the *Acts*, at the 45. and 46. *verſes*, and out of the 1 *Theſſ.* 2. at the 15. and 16. *ver.* to which wee may adde the ſame

Apoſtles great heavineſſe and continuall ſorrow for them, *Rom.* 9. *ver.* 2. 3. and his words concerning *Iſrael*, in 31, 32, and 33. *ver.* of the ſame chapter, and his prayer for them, and record of them, *chap.* 10. *v.* 1, 2, 3. and his words, *ch.* 11. *v.* 8, 9, 10. 12. 15. 25. and 28. in which places he ſaith, *that they ſtumbled at the ſtumbling ſtone* (that is, at Chriſt preacht unto them) *that they ſubmitted not themſelves unto the righteouſneſſe of God: that they were enemies to the Goſpel, and that God had given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and eares that they ſhould not heare*, and therefore we dare not but to affirme that *Iſrael* did not then returne thus the Lord; to wit, by repentance and embracement of the Goſpel. For the Prophet ſpeakes not of the returne of ſome particular Families, or of ſome particular perſons of divers Families; but of all the children of *Iſrael*, that were to be ſo long without a King, that is, of the whole body of the ten Tribes at leaſt. And of the whole *Iſrael* of God it is (that is, of all the Tribes, though not of all of every Tribe) that the Apoſtle ſpeaks of in the foreſaid Texts of Scripture, and how then can it be ſaid of any of the Tribes, that they have as yet ſought the Lord? and if none of the Tribes are converted, where is the union you boaſt of betwixt the *Jewes* and *Gentiles*? How are they one Chriſtian Church, when as not one of the Tribes hath been hitherto joyn'd to this Church? And further though it be not ſaid expreſſely here, that the children of *Iſrael* ſhall returne into their Land, yet other parallel Prophecies doe ſhew, that the word (*returne*) doth imply this: and ſo doe ſome of the contents of this Prophecie. For whereas it is ſaid (*they ſhall be many dayes without a King*) it is to be underſtood, that after the end of theſe dayes, they ſhall againe have a King; to wit, one to reigne over them in a temporall Monarchy, as before they had, when *David* did reigne over them: for ſuch a King it is that the Prophet ſaith, *they ſhall be without*, and he ſaith not, that they ſhall be without him alwayes, but *many dayes*, and therefore after the expiring of theſe dayes, they ſhall againe enjoy ſuch a King: and conſequently they ſhall againe become a Kingdome on Earth too. As for the other part of the *Dilemma*, you had nothing at all to ſay to it, and therefore you fight with your owne fancies onely; firſt in ſaying (*that Chriſt came not till the Scepter was departed from Judah*) which (though it is not eaſily to be maintain'd)

maintain'd I have neither affirmed, nor denyed, but onely urg'd the Prophecie of *Jacob*, to ſhew that the Scepter could not depart from *Judah* till Chriſts comming (for whether it was to depart immediately before, or ſhortly after, it is not materiall in this Argument) and conſequently, that if this Prophecie were to be underſtood of the two Tribes, the puniſhment in *abiding many dayes without a King, and without ſacrifice, &c.* could not be fulfill'd on them, till their Captivitie under the *Romans*, at the deſtruction of their City: from whence alſo it will follow, that their returne here foretold muſt needs be as yet to come. And ſecondly, in ſaying, that the latter dayes are not to be refer'd unto the 4. *v.* (as if the *Iſraelites* ſhould abide many dayes without a King and ſacrifice in the latter dayes, and then returne) but unto the 5. *v.* in the end whereof they are.) For I never thought that the (*latter dayes*) did comprehend the (*many dayes*) ſpoken of in the 4. *v.* but I know that they doe ſhew what a long continuance and ſpace of time the (*many dayes*) doe imply, for 'tis not before but afterward, that is, at the end of the (*many dayes*) that the (*latter dayes*) doe begin; in which the contents of the latter part of the Prophecie are to be fulfill'd: as the contents of the firſt part of the Prophecie are in the (*many dayes.*) And as I have already prov'd, theſe (*latter dayes*) not to be begun: ſo you your ſelfe ſeeme to confeſſe as much, ſaying, (*and ſo in the latter dayes they ſhall returne, and ſeeke the Lord their God, and Chriſt their King, as they did,* Acts 2. 41. *and* chap. 4. 4.) but whereas you adde, [*and in ſeverall ages*] ſurely the converſion of the *Jewes* did even wholly weare away in a very ſhort time after the preaching of the Goſpel. For they were St. *Paul* and *Barnabas* that told them: *It was neceſſary that the word of God ſhould firſt have been ſpoken unto you, but ſeeing yee put it from you, and judge your ſelves unworthy of everlaſting life, loe, we turne to the* Gentiles, *Act.* 13. *ver.* 46. and that their behaviour was the ſame towards the Apoſtles in other places, as well as at *Antioch* in *Piſidia*, you may ſee, in the 1 *Theſſ.* 2. *chap.* at the 14, 15, and 16. *verſes.* And therefore their converſion held not one age, ſo ſhort was the continuance of the *Jewes* joyning with the *Gentiles* in the Chriſtian Faith, yea too ſhort and too ſmall to prove, that the uniting of the *Jewes* and *Gentiles* into one Church, is already accompliſh't and ſo the truth of both parts of this Argument doth appeare the more firme, by your indirect and ſlight anſwer. If

Israels Redemption.

CHAP. II.

Of the Jewes pious and prosperous estate after their returne.

BUt we are yet to shew the *Jews* pious, peaceable and prosperous estate after their returne. Read then what *Jeremiah* hath written in his 23 *chap.* at the 3. *ver. I will gather the remnant of my flocke out of all countries, whither I have driven them, and will bring them again to their folds, and they shall be fruitfull and increase, and I will set up Shepherds over them, which shall feede them, and they shall feare no more, nor be dismaid, neither shall they be lacking, saith the Lord.* And in his 31. *chap.* at the 10, 11, 12, 13, 14. 27. 28. 31, 32, 33, 34. *verses.* And in his 32. *chap.* at the 37, 38, 39. 40, 41, 42. *verses.* And in his 33. *ch.* at the 6, 7, 8, 9. *ver.* And in his 46. *chap.* at the 27, 28. *ver.* and 50. *chap.* at the 19, 20. *ver.* Read * also what *Ezek.* hath written. In his 28. *chap.* at the 25, 26. *verse.* And in his 34. *chap.* at the 12, 13, 14, 15, 16. 25, 26, 27, 28, 29. *verses.* And in his 36. *chap.* at the 8, 9, 10, 11, 12, 13, 14, 15. 24, 25, 26, 27, 28, 29, 30, 31, 33, 34, 35, 36. *verses.* And in his 39. *chap.* at the 25, 26, 27, 28, 29. *verses.* And lastly looke what is said in the 10. *chap.* of *Zech.* at the 6, 7, 8, 9. *ver.*

[a] Isa. 33. 20, 21, 22. 24. Zep. 3. 14. 15.
[b] ch. 30. v. 10, 11.
[c] Deut. 32. 26, 27. 36. 43. Psa. 89. 31, 32, 33. Psal. 94. 14, 15.
[d] Isa. 45. 25. Ezek. 37. 11, 12. &c. ch. 39. Ier. 12. 14, 15. Rom. 11. 32.

* I appeale here to the consciences of all men that shall read these, or the like prophecies in the word of God; whether they can thinke it possible, that the time appointed by God for the dispensation of such extraordinary blessings, should be the very same, in which the world, and especially the Christian part of it was to groane under the continued plagues written in the *Revelation*: which yet we must needs grant to be so, if we rest on those interpretations, by which all such prophecies are onely, or chiefely applied to the anticipated conversion of substituted *Gentiles*.

Mr Petrie's Answer.

1 *All these prophecies are to the same purpose, and therefore it was needlesse to have rehearsed so many of them, unlesse he had a minde to muster them all. But number prevaileth not in this case.* 2. *None saith, that these prophecies were onely accomplished at the same time of the plagues: but wee deny that the plagues were continued, seeing the Christians have their*

owne times of joy, as well as of mourning, and the woman is cloathed with the Sun, howbeit at other periods ſhe be forced to flee into the wilderneſſe: and therefore both the appeale at the beginning, and the ſuppoſition in the cloſure of this marginal note, is a vaine bragge. Why ſhould one appeale in this manner to the conſciences of all, ſeeing interpters from the beginning of the Chriſtian Church (except a few Millenaries) *till this time have exponed theſe texts not of the Jews onely, but of the Chriſtian Church? and it may be eaſily underſtood that theſe have written according to their conſciences: and therefore if theſe be Judges, this author hath loſt the cauſe.*

Reply.

1. Had not theſe prophecies been to the ſame purpoſe, you might well have thought, that I had had as little regard what ſenſe I wreſted the Scriptures to, as you your ſelfe have. And ſeeing they are all to the ſame purpoſe, you had the leſſe reaſon to quarrell at the number of them. But it was a great eye-ſoare unto you, to ſee ſuch, and ſo many witneſſes together, all maintaining the truth we hold, and you oppoſe. And becauſe you could not reply unto them, by any credible interpretation in your allegorical way; you ſlide from them, with no more, nor weightier words then theſe [*but number prevaileth not in this caſe.*] Surely it is a poore caſe, that you, who have laboured all this while to perſwade the reader that we can bring no plaine proofes for what we ſay, ſhould now be afraid to let him heare what God hath ſaid for us, and what you could anſwer for your ſelfe. But you ſaw very well, that theſe prophecies were too cleare to be obſcured with the vaile of a figurative ſenſe: and too eminent to be put on the roll of conditionall prophecies: becauſe many of them doe as well containe ſpirituall bleſſings, as temporal bleſſings: and there can be no doubt of their doing God's will, to whom that Spirit, and thoſe graces are promiſed, by which alone men are inabled to doe it. And for a taſte of what I have ſaid, take the prophecy of *Jeremiah chap.* 32. at the 37. *ver. Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them againe unto this place, and I will cauſe them to dwell ſafely.* Here is an outward and temporal promiſe. *And they ſhall be my people, and I will be their God, and I will give them one heart, and one way, that they may feare me for ever, for the good of them, and their children*

after

after them. And I will make an everlasting Covenant with them, that I will not turne away from them to doe them good, but I will put my feare into their hearts, that they shall not depart from me. Here is an inward and spirituall promise; after which it follows, *yea I will rejoyce over them, to doe them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soule. For thus saith the Lord; like as I have brought all this great evill upon this people, so will I bring upon them, all the good that I have promised* &c. And the like prophecy is in the 33. *chap.* of *Jer.* at the 6. *ver.* &c. and in the 36. *chap.* of *Ezek.* at the 24. *ver.* &c. and in the 39. *chap.* at the 25. *ver.* &c. And in the 36. *chap.* at the 8. *ver.* this prophecy is made to the Mountaines of *Israel. O yee mountaines of Israel, ye shall shoot forth your branches, and yeeld your fruit to my people of* Israel, *for they are at hand to come: for behold I am for you, and I will turne unto you, and ye shall be tilled and sowen, and I will multiply men upon you, all the house of Israel even all of it, and the Cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates: and I will doe better for you, then at your beginning, and ye shall know that I am the Lord. Yea I will cause men to walke upon you, even my people* Israel, *and they shall possesse thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men* &c. Now as none of the former prophecies will beare the title of conditional prophecies, so neither will this; for the land it selfe could neither doe any thing, for which God should make such a promise unto it, nor for which he should refuse to fulfill unto it, what he hath promised. And I am perswaded, that he who will deny, that these prophecies are to be understood of the prosperity and happinesse of the *Jews* onely: that will deny I say, that they are properly and historically to be taken; or that they are as yet to be fulfilled, will not sticke to say any thing.

2. If they affirme, that these prophecies were partly, though not onely accomplish in the time of the plagues; that, I say, their accomplishment did continue as well then, as at other times; they affirme that which is altogether inconsistent with the uninterrupted prosperity of these prophecies, which shew, that none of the people of whom they are spoken, shall be left in captivity among the Heathen, or be a prey any more to the Heathen; but that

they ſhall dwell ſafely in their owne land, without feare and without ſorrow. And that they ſhall have ſuch increaſe of cattle, corne, and other fruits of the earth, that there ſhall come no more famine upon them. And who ſeeth not by this that theſe prophecies cannot poſſibly belong to the troubleſome and diſtreſſed ſtate and condition of the Chriſtian Church? or to any other people but the *Jews*, who alone live diſperſed in captivity? But you [*deny that the plagues ſpoken of in the Rev. were to be continued plagues.*] you ſhould then have ſhewed what intervalls of joy the Church hath had from the time that the *Dragon* began to perſecute the *woman which brought forth the man child. And went to make warre with the remnant of her ſeed.* Rev. 12. 13. 17. For doubtleſſe perſecution hath bin a conſtant attendant on the ſervants of God ever ſince the firſt preaching of the Goſpel. Tis true indeed that the Goſpel at the firſt made a great conqueſt on the Gentiles; but how was it done? ſurely not by the contentious hearts, & bloody hands of the Apoſtles and their ſucceſſours, but by a conſtant lifting up of their hearts and hands in prayer, and by an undanted offering up of their lives in perſecution. And it is hard to ſay when all Chriſtian Churches together have had reſt from open perſecution. But grant that there had bin no ſuch perſecution at all in any Chriſtian Kingdome unto this time, yet doubtleſſe that maxime of St. *Paul* in the 2 *Tim.* at the 12. ver. *Yea and all they that will live godly in Chriſt Jeſus ſhall ſuffer perſecution*, had ſtood firme, and paſſed ſtill for an undoubted truth. For the ſervants of God might nevertheleſſe have bin mockt, reviled, hated, and oppreſt, albeit they had not bin haled to priſons, torturs, and death it ſelf, and yet let that Hell on earth, the devilliſh Inquiſition witneſſe, whether this alſo might not have bin effected, in a more cruell & barbarous manner in a ſecret, then in an open perſecution. You ſay next that [*all interpreters from the beginning of the Chriſtian Church (except a few* Millenaries) *till this time, have exponed theſe texts, not of the Jews only, but of the Chriſtian Church:*] which is as if you had ſaid, that all interpreters doe write for you, beſides thoſe that write againſt you. And doe you not remember what you ſaid before (even of the ſcriptures themſelves) *that number prevaileth not*? why then doe you urge us now with the greater number of interpreters? I am ſure you will not be content, that the triall of the truth ſhall be put to moſt voices betwixt Proteſtants and Papiſts; if not,

not, why would you have it so here? But were the prophets thus interpreted from the beginning of the Christian Church; no, it could not be, for we have learned from the Dialogue betwixt *Tripho*, and *Justine Martyr*, that then no other Christians weree steemed orthodoxe, but those of the Millenarian faith; & therefore it may easily be conceived how the Prophets were expounded in those dayes; and that they then began to interpret the scriptures mystically, when errour had taken hold, not onely on the most, but the most powerfull patrons in the Church also: on such who by their place and authority, could force the truth either wholly to hide it selfe, or to be knowne no otherwise then by the ignominious name of an heresie: which was not till some ages after the Apostles dayes, as you your self confesse in your Preface: But you say that [*these Interpreters have written according to their consciences.*] And so our Saviour told the Disciples, that they should be put out of the Synagogues, yea that they should be kild, by such as should thinke that they did God service, *Joh.* 16.2. and St. *Paul* was mov'd by his conscience to raise a very tyrannous persecution against the Saints, as he confesseth *Acts* 26.9. *I verily thought with my selfe*, saith he, *that I ought to doe many things contrary to the Name of Jesus of Nazareth, which thing also I did, &c.* and so although he went not against his conscience, yet he went against the truth, for his conscience was a blind and ignorant conscience, as he saith in the 1 *Tim.* 1.13, *but I obtained mercy, because I did it ignorantly in unbeleefe.* And such consciences, no doubt, were the consciences of many (if not of all) of these Interpreters in relation to the truth in controversie; who had they first made diligent search after this truth of the *Jewes* generall conversion and returne; and of our Saviours personall reigne on earth; they would never, I presume, have spent their time and paines in such Expositions. But these Interpreters are dead for the most part long agoe, and there is scarcely one of them now living; and we appeale not to the dead, but to the living, who are or may be acquainted with what is said on both sides, and therefore cannot passe sentence against us out of ignorance, although they may out of prejudice, and so not according to conscience. And who ever heard till now, that it is a [*vaine bragge*] to appeale to mens consciences in giving their judgement about a truth? certainely he that feares to appeale unto this Judge, doth feare the uprightnesse of his owne cause; for what saith Saint

Paul in the 2 *Cor.chap.*4.*ver.*2. *We have renounced the hidden things of diſhoneſty, not walking in craftineſſe, nor handling the Word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God.*

Iſrael's Redemption.

Which Prophecies, as they doe containe many evident and unanſwerable arguments for a future reſtauration of *Iſrael*; I meane a reſtauration yet to come, ſo they have ſuch correſpondence with that of *Iſaiah* in his 59. *ch.* at the 20. *ver.* and with that of *Amos* in his 9 *ch.* at the 11. *ver.* (both which Prophecies are alledged by the Apoſtles St. *James* [t] and St. *Paul* [u] for the converſion of the *Jewes* after the fulneſſe of the *Gentiles* is come in, that is, after all thoſe of the *Gentiles*, which are appointed to be cal'd before Chriſts comming againe, be converted; or rather, perhaps, when the fulneſſe of the *Gentiles* ſhall come in, that is, when the time ſhall come, in which (not a part as now, but) all the *Gentiles* that are left ſhall through the wonderfull deliverance of the *Jewes*, together with them ſerve the Lord) that ſeeing theſe are not yet fulfill'd, neither can any of the other: betwixt which and that of *Amos*, there is not any materiall difference; and no other betwixt them and that of *Iſaiah*, then there is betwixt a Comment and the Text, betwixt a briefe intimation, and large explication of one and the ſame thing.

[t] *Act.*15.16.
[u] *Rom.*11.27. 26.

Mr. *Petrie's* Anſwer.

We grant that theſe Propheſies containe evident arguments for a future reſtauration of Iſrael, *if you will acknowledge that which is before clearely proved by the teſtimony of the Apoſtles, and by experience, that is, that they are begun already in part: we grant alſo, that they have ſuch correſpondencie with theſe Texts of* Eſay *and* Amos *and many more too: but we deny, 1. Your manner of reſtauration, and we hold that the ſpirituall reſtauration is more glorious for the honour of God and weal of* Iſrael. *2. We deny that the Apoſtle* James *alledgeth the propheſy of* Amos *for ſuch a converſion of the* Jewes: *for he ſpeakes expreſly of viſiting the* Gentiles, *to take out of them a people unto his name,* Act. 15. 14. *and of this viſiting he expones the words of* Amos, *and the other Prophets: he ſpeaks not onely of* Amos, *but ſaith generally, and to this agree the words of the Prophets. 3. We deny that the Apoſtle* Paul *alledgeth the propheſy of* Eſay, *to that pretended purpoſe, for he ſaith not, and then all* Iſrael *ſhall be ſaved; but, and ſo all* Iſrael *ſhall be ſaved: he ſhewes no order and diſtance in*

time, but makes a concluſion out of the former words, where he ſaith, Blindneſſe in part is hapned to Iſrael, *untill the fulneſſe of the* Gentiles *ſhall come in: and then he inferreth, And ſo all* Iſrael *ſhall be ſaved: and therefore the concluſion muſt be exponed according to the preceding words, that is, all* Iſrael *are the called of* Iſrael *and of the* Gentiles: *there is a diſtinction betwixt* Iſrael, *and all* Iſrael; *and all* Iſrael *is more then* Iſrael, *ſeeing it includes likewiſe the faithfull* Gentiles: *and in this ſignification the proteſe following in the cited teſtimony muſt neceſſarily be underſtood, and not of all calling of the* Jewes *after the full calling of the* Gentiles: *and far leſſe of that calling, which (he ſaith) ſhall perhaps be (not in part, but) of all the* Gentiles *that ſhall be left. Yea theſe conjectures deſtroy one another: for if the calling of the* Jewes *ſhall be after the fulneſſe of the calling of the* Gentiles, *then all the* Gentiles *that are left cannot be called through the wonderfull deliverance of the* Jewes. *And this laſt conjecture deſtroyeth a maine tenet of the Millenaries, who ſay, that the* Jewes *ſhall rule over all Nations, and hold them in ſubjection till the end of the* 1000. *yeares, and then theſe prophane Nations ſhall riſe againe in armes againſt the* Jewes. *Now ſeeing betwixt theſe above named Prophecies of* Jer. 23. *and* 31. &c. *and theſe two of* Eſay *and* Amos, *there is not any materiall difference, and no other difference then betwixt a briefe intimation and large explication of the ſame thing: and ſeeing theſe Prophecies of* Eſay *and* Amos *are to be underſtood of the Chriſtian Church and eſtate thereof from the beginning till the end, as the Apoſtles* James *and* Paul *expone them, this concluſion followes, Theſe above named Prophecies give no ground for the earthly Monarchy of the* Jewes. *And ſo much the rather may every one embrace this concluſion, that we find the greateſt part of theſe Prophecies ſo exponed in other paſſages of the New Teſtament, as that of* Jer. 31. 1. *in* 2 Cor. 6. 18. *and* Jer. 31. 32. *till* 35. *in* Heb. 8. 8. *and* ch. 10. 16, 17. *and* Jer. 32. *containes the ſame words which* ch. 31. *ſo doth that of* ch. 33. 8. *and to the ſame purpoſe is that of* ch. 50. 20. *and that of* Ezek. 34. *concerning the gathering and feeding the ſheepe exponed by our Saviour,* Joh. 10. 11. 16. *and that of* ch. 39. *is correſpondent with the Prophecie of* Joel, *whereof we ſpake before: and that of* Zach. 10. *is one with* Jer. 23. 6. 8. *and other that are handled before. It is to be marked that in the teſtimony* Jer. 33. *is omitted* ver. 12, 13. *where is Prophecied,* that in all the cities of the land ſhall be an habitation of Shepheards, cauſing their flocks to lie downe there, even in the cities of the mountaines, the cities of the valleys, the cities of Benjamin, & the cities of

Judah.

Judah. What is this the glory of Chriſts Kingdome, that ſheepe ſhall lie in his citie? Or doth not rather the Lord underſtand the ſpirituall ſheep of Chriſt, whom he will have gathered by his ſpirituall Paſtors every where? as he expoſeth it, Ezek. 34. 31. Ye flocks of my paſture are men, and I am your God, ſaith the Lord. *Likewiſe this Author ſlippeth over* ver. 18. and 22. *where perpetuity of Sacrifices and Levites is promiſed as plainly, as the Throne of* David. Shall in the laſt dayes the meat-offerings, and burnt offerings, and the houſe of Levi be reſtored? *I thinke, they will not ſay it, leſt they contradict the Goſpel, which hath aboliſhed that order; And nevertheleſſe the Lord ſaith ſo in* Jeremie. *Hath the Lord ſaid it, and will he not performe it? Yea, he hath performed it, as the Apoſtle witneſſeth,* 1 Pet. 2. 5. Ye alſo as lively ſtones are built up a ſpirituall houſe, an holy Prieſthood, to offer up ſpirituall ſacrifices to God by Jeſus Chriſt. *And as the promiſes of the Prieſthood are fulfilled ſpiritually, and not in a proper ſenſe; ſo we muſt thinke of the promiſes concerning the Kingdome, ſeeing they both are conjoyned and mixed after the ſame ſtrain, as we have them there,* ver. 17, 18. and ver. 21. 22. Thus ſaith the Lord, *David* ſhall never want a man to ſit upon the throne of the houſe of *Iſrael*, neither ſhall the Prieſts, the Levites want a man before me to offer burnt-offerings, and to kindle meate-offerings, and to doe ſacrifices continually, &c. *But all this evidence cannot ſatisfie ſelfe-conceits: therefore it is added.*

Reply.

You grant firſt [*that the foreſaid Prophecies doe containe evident arguments for a future reſtauration of* Iſrael] whereby if you meane no more then a future reſtauration in relation to the time in which it was foretold, you grant onely what you could not poſſibly deny, ſeeing Prophecies ſpeak not of things already done, but to be done: and if you meane a future reſtauration in relation to the time that now is; you contradict your ſelfe in ſaying preſently after [*that it is already begun in part*] ſeeing that which is as yet to begin, cannot be already begun; and that which is already begun, cannot be as yet to begin: and if you meane by a future reſtauration, ſuch a reſtauration as was to begin at the firſt preaching of the Goſpel, and to continue to the comming of Chriſt: beſides that it is ſomewhat an harſh expreſſion, it is not true [*that you have before clearely proved this by the teſtimonies of the Apoſtles, and by experience,*] for you have not brought any at all, much leſſe any cleare teſtimonies out of the

Apoſtles

Apostles: to prove that this restauration which the Prophets speake of is to be wrought successively, and by degrees, in many ages; or that it is meant only of a spirituall restauration; or that by the *Israelites*, any of the *Gentiles* are to be understood: neither can experience shew you any one Tribe converted to the Christian faith, but that all the Tribes are of a different Religion from us. You grant also [*that these Prophecies doe agree in their contents with the Prophecies of* Amos *and* Isaiah *alledg'd by the Apostles, but you deny,* 1. *Our manner of restauration, for you hold* (you say) *that the spirituall restauration is more glorious for the honour of God, and weale of Israel.*] And did you consider what you said in all this? doe we speake of a corporall restauration onely, and not of a spirituall too? certainly that we hold not only a bodily restauration of the *Jewes* from their captivity, is very well knowne unto you, by our words you here answer; and your very next words doe confirme it, where you deny [*that the Apostle* James *alledgeth the Prophecie of* Amos *for the generall conversion of the* Jewes,] and what is it to contend for their conversion, but to hold their spirituall restauration? so that although you hold onely a spirituall restauration to be meant in the Prophecies, we hold both to be meant in them. And is it most for their [*weale*] thinke you, to be restored from the bondage of their bodies and soules both; or from the bondage of their soules onely? and is the accomplishment of one or of both these [*most glorious for the honour of God?*] But it had been a signe of farre more discretion, and of some Christian modesty in you, if you had onely forborne to teach God so often what course he should take to make himselfe appeare the more glorious; for doubtlesse it is most for Gods glory to accomplish what he hath promised to doe, and we cannot imagine, but that he hath promised to doe what should make most for his glory.

2. You deny that the Apostle *James* alledgeth the Prophecy of *Amos* for such a conversion of the *Jewes*: for he speakes expresly (you say) of visiting the *Gentiles*, &c. The Apostle *James* by your owne confession alledgeth two Prophecies, one (as you say after *page* 27.) of old *Simeon*, *Acts* 15. at the 14. *vers.* and the other of *Amos*, *ver.* 16, 17. where there is expresse mention of building the Tabernacle of *David* (as in the former there is, of visiting the *Gentiles*) and yet you would have this last Prophecy to be no more then an

Expoſition of the former (which we have once already ſhew'd to be falſe) and were it not to expound *Notum per ignotius*, to make the Comment more obſcure then the Text, to ſay that by [*the building of the Tabernacle of David*] *James* meant the [*viſiting of the Gentiles*] before ſpoken of? Thus then whatſoever talke you make of the preſent converſion, and union of the *Jewes* with the Church of the *Gentiles*, yet when you come to apply the Scriptures, you debarre them of all intereſt in thoſe Prophecies, or that part of a Prophecy which concernes them alone, ſo much doe you favour their converſion, or eſteeme their company. But as you hold the words in the 14. *verſ.* to have reference to *Simeons* Prophecy, ſo you muſt remember, that *Simeon* ſaith of Chriſt, *that he ſhould be a light to lighten the Gentiles*; before he ſaith of him, that he ſhould be the glory of his people *Iſrael*; and what doth this imply, but that a ſubſtituted part of the *Gentiles*, were to become the Church of Chriſt, before the Nation of the *Jewes* ſhould receive the Goſpel? for being indued with the ſpirit of Prophecy, he could not ſpeake at randome; and therefore the very order of theſe words is obſerveable; with which Saint *James* his changing of the firſt words of the Prophecy [*In that day*] into [*After this*] doth very well agree; which might elſe as well (if not better) have beene alledg'd according to the Prophets expreſſion, had this Prophecy beene no more but a larger explanation, and further confirmation of the *Gentiles* calling. And if you looke into the latter part of *Amos* Prophecy recorded by St. *James*, you may ſee, that at the building againe of *Davids* Tabernacle, there is not onely mention of [*the reſidue of men*] that ſhould then ſeeke after God, but of the *Gentiles* too, upon whom God's Name is call'd, before that (for why elſe ſhould they be thus diſtinguiſhed from other *Gentiles*, that are then to ſeeke the Lord as well as they?) And what will follow from hence upon your expounding [*the building of the Tabernacle of David*] of the firſt calling of the *Gentiles*? certainely this will follow, that the firſt calling of the *Gentiles*, was not the firſt calling of the *Gentiles*, ſeeing [*the people upon whom Gods name all is call'd*] is alwayes meant of a people that doth worſhip the true God. And conſequently from the words [*after this I will return & will build again the Tabernacle of* David] inferr'd upon the foreſaid [*viſiting of the Gentiles*] in the 14. *ver.* and from the words [*that the reſidue of men might ſeeke after the Lord, and all the* Gentiles *upon whom my Name*

Name is call'd] refer'd to the time when it is againe to be built, it muſt needs follow, that here is an expreſſe mention, as well of the Nationall converſion of the *Jewes* after the viſiting of the *Gentiles*, as of the calling of a ſubſtituted part of the *Gentiles* before ſuch a converſion of the *Jewes*; for as the Tabernacle of *David* cannot poſſibly ſignifie the Nations of the *Gentiles*, ſo the building againe of it, cannot be meant of God's receiving thoſe Nations for his people, which were never before his people. And thus this Prophecy of *Amos* ſhewes not the calling of the *Jewes* onely, nor the calling of the *Gentiles* onely, but the order of both; for which purpoſe it was alledged by the Apoſtle, to wit, to ſhew, that a ſubſtituted part of the *Gentiles* ſhould be called, before the generall converſion of the *Jewes*; and that all *Gentiles* whatſoever, that were then left both of the call'd and uncall'd, ſhould make one Church with the *Jewes*, when the Tabernacle of *David* was againe built, that is, upon the converſion, deliverance, and ſetling of the *Jewes* in their own land, according as the foreſaid Prophecies doe declare. And whereas you ſeeme to deny, that this Prophecy was taken out of *Amos* onely [*becauſe, the Apoſtle ſpeakes not onely of* Amos, *but ſaith generally, to this agree the words of the Prophets*,] you ſhew great weakeneſſe in it, for (beſides that it is an uſuall manner of ſpeaking, to put the plurall number for the ſingular, and the ſingular for the plurall,) he might very well ſay, to this agree *the words of the Prophets*, becauſe other Prophets alſo foretell the ſame thing, although he brought an inſtance onely out of one of them: for I am ſure that this prophecy is wholly in *Amos*, with a little difference from this tranſlation according to the originall, but none according to the Septuagint, as Doctor *Mayer* affirmeth. And why doe you ſay before [*James alledgeth the prophecy of Amos*,] if you did not thinke it to be the prophecy of *Amos*? and if you knew that but a part of it was his, why did you not ſhew what words were ſpoken by him, and what words by ſome other Prophets? But you could not: for [*to this agree the words of the Prophets*,] is indeede as if he had ſaid, to this agree the words of *Amos* in the booke of the Prophets. For the *minor* (or leſſer Prophets, were all in one volume, called the booke of the Prophets, and therefore when a teſtimony is brought out of any of them, it is moſt commonly alledged as from the whole booke, and not from that prophecy where they are written in the booke. And thus you may

read, [*As it is written in the booke of the Prophets, Acts* 7. 42.] inſtead of *as it is written by Amos in the booke of the Prophets.* And *Acts* 13. 40. [*which is ſpoken of in the Prophets*] that is, by *Habbakkuk in the booke of the Prophets.* And in all this I hope I have fully anſwered this great doubt, the mentioning whereof doth either ſhew your little inſight in Divinity, if you were not able to ſatisfie your ſelfe therein: or your great delight to wrangle, if you knew the anſwer to it.

3. *You deny that the Apoſtle Paul alledgeth the prophecy of Iſaiah to ſhew the generall converſion of the Jewes, after the converſion of the ſubſtituted Gentiles: for he ſaith not,* (you ſay) *and then all Iſrael ſhall be ſaved, but, and ſo all Iſrael ſhall be ſaved.* But though he ſaith not [*and then,*] yet *Paræus* tels you, that this, and more then this is underſtood: for he ſaith there is an [*Ellipſis*] of the antecedent; a defect or leaving out of ſomething that ſhould have been ſpoken before. So that the full rehearſing of the Apoſtles minde herein had been thus. *For I would not bretbren, that you ſhould be ignorant of this myſtery: that blindneſſe is in part happened to Iſrael, Untill the fulneſſe of the Gentiles ſhall come in: and then when the fulneſſe of the Gentiles ſhall come in, the blindneſſe ſhall ceaſe, and ſo all Iſrael ſhall be ſaved.* And doubtleſſe this is the true meaning of what the Apoſtle hath more briefely uttered. And yet we doe not grant, [*that the Apoſtle ſhewes no order and difference in time,*] becauſe he ſaith not [*and then*] but [*and ſo.*] For the diſtance of time betwixt *Iſraels* caſting off, and calling againe, is expreſt by the words [*Untill the fulneſſe of the Gentiles ſhall come in:*] without which or the like words in the premiſes, the word [*then*] in the concluſion had beene of little force: as the want of it after ſuch a plaine marke and boundary of *Iſraels* blindneſſe, is not conſiderable; for ſeeing the Apoſtle ſaith, *blindneſſe is in part happned to Iſrael, untill the fulneſſe of the Gentiles ſhall come in,* and adds preſently after, *and ſo all Iſraell ſhall be ſaved*; and confirmes it too with a Prophecy which concernes the pardoning and purifying of the *Jewes onely*; who that calls his wits about him, can beleeve, that the Apoſtle meant nevertheleſſe, that blindneſſe ſhould never depart from that Nation? which doome your expounding of [*all Iſrael*] *of none but of the called of Iſrael and of the Gentiles,* doth neceſſarily put on it. For by the words [*and ſo all Iſrael ſhall be ſaved*] you doe underſtand a further calling of any, but the accompliſhment of the

the whole number of the beleeving *Jewes* and *Gentiles* formerly call'd: and therefore the blindneſſe being to continue, *until the fulneſſe of the Gentiles ſhall come in*, and then (according to your opinion) the calling of men to ſalvation, to ceaſe; it muſt needs follow, that in your ſenſe, there is to be no other end of *Iſrael's* blindneſſe, then the eternall condemnation and perdition of almoſt that whole Nation. Whoſe generall converſion, many of the Fathers, and the moſt and moſt learned men amongſt Proteſtants and Papiſts doe acknowledge to be both plainely foretold here by St. *Paul*, and abetted by the Prophecy alledg'd out of *Iſaiah*, which you grant to be the ſame in ſenſe with the Prophecies before recited, and yet the want of this poore particle [*then*] muſt ſway the ſcales on your ſide, againſt ſo many evident authorities of God and man. And ſeeing you prize your conceit ſo highly, you might very well have afforded us a paraphraſe of the 25. and 26. *verſes* of this *Chapter*; that ſo we might have knowne your meaning fully, and ſeene how you could make all St. *Paul's* words here ſuite with that myſticall ſenſe which you take *Iſrael* in. But to ſay no more of a Text, which is one of the maine pillars of the Tenet you ſo much condemne, then [*therefore the concluſion muſt be expounded according to the preceding words*, that is, *All* Iſrael *are the called of* Iſrael, *and of the* Gentiles:] is to bring the Reader into a wood, or labyrinth rather, and there to leave him, to ſeeke his way out himſelfe. For the preceding words are, *that blindneſſe is in part happned to* Iſrael, *until the fulneſſe of the* Gentiles *ſhall come in*; and the meaning of them (you ſay) is, *All* Iſrael *are the called of* Iſrael *and of the* Gentiles; and the concluſion is, *and ſo all* Iſrael *ſhall be ſaved*: and the meaning of this alſo (you ſay) is, *All* Iſrael *are the called of* Iſrael *and of the* Gentiles. For the concluſion, you ſay, *muſt be exponed according to the preceding words*, that is, *All* Iſrael *are the called of* Iſrael *and of the* Gentiles. *Auditum admiſſi, riſum teneatis amici?* is this to helpe or hinder the Reader in the underſtanding of the Apoſtle? And yet for all this ſtirre about [*All* Iſrael] 'tis not your diſtinction betwixt Iſrael and *all* Iſrael, that can prove the word [*Iſrael*] to be myſtically taken. For beſides that there is an apparent oppoſition betwixt the *Jewes* and the *Gentiles* throughout this *Chapter*: and that the *Iſrael* which is to be ſaved, hath relation onely to the *Iſrael* that is before ſaid to be in blindneſſe (and not to the words, *until the fulneſſe of the* Gen-

tiles *ſhall come in*, which are added to ſhew the diſtance of time betwixt the blinding and ſaving of *Iſrael*) beſides all this, it is not generally true, that [*all Iſrael*] is more then [*Iſrael*] ſeeing the word *Iſrael* alone, is more often uſed for the whole Nation, then [*all Iſrael*] is. Neither is it true that [*all Iſrael*] here, doth comprehend both *Jewes* and *Gentiles*; for he uſeth the univerſall note [*all*] in the laſt place, and not in the firſt; becauſe all, none excepted, were to be converted, although all, none excepted were not to be blinded. And laſtly, it is not true, that [*all Iſrael*] here is more then [*Iſrael*] here, for *Iſrael* to whom blindneſſe is hapned in part, comprehends both the beleeving and unbeleeving *Iſraelites*, and conſequently all *Iſraelites*, and although [*all Iſrael*] be more then the blinded, or not blinded part of *Iſrael*, that is, then *Iſrael* diviſively taken, yet it is not more then *Iſrael* indiviſively taken, then *Iſrael* to whom blindneſſe is hapned in part, and in part not hapned: for thus *Iſrael* in the 25. v. is [*all Iſrael*] too, becauſe it contains all beleevers & unbeleevers of the *Jews* together; although it be not [*all Iſrael*] as it is appli'd to the beleeving or unbeleeving *Jews* ſeverally, and apart; and therfore in ſaying, that [*all Iſrael* is more then [*Iſrael to whom blindnes is hapned in part*] you do ſay; that [*all Iſrael*] is more then *all Iſrael*: & though it be more then the beleeving or unbeleeving part of *Iſrael*; yet to argue thus from hence, *all Iſrael*, is more then the blinded part of *Iſrael*, therefore it comprehends the *Jewes* and *Gentiles* both: is juſt ſuch an argument as this, all *England* is more then almoſt all *England*, therefore it is *England* and *Scotland* too; or, all your wit is more then the greateſt part of your wit, therefore it is your wit and your folly both. And whereas you ſay [*that in this ſignification the proofe following in the cited teſtimony muſt neceſſarily be underſtood*] you doe hereby cloſely endeavour to put the like myſticall meaning upon the words [*Sion and Jacob*] in *Iſaiahs* Prophecie: but 'tis not the delivering of your meaning ſo darkely, nor the preſſing of it upon the Readers beleefe with ſuch an irrationall neceſſity, that will ought availe you. For [*Sion*] doth ſignifie in this place, the people of the *Jewes*, of whom the Deliverer, that is, Chriſt our Saviour was to be borne; and [*Jacob*] is never uſed but for the perſon of *Jacob*, or the poſterity of *Jacob*: which laſt acception is the meaning of it in this Prophecie; and how then ſhall the turning away *ungodlineſſe from Jacob* be underſtood, but of ſaving [*all Iſrael*]

the

the whole poſterity of *Jacob* by calling them out of the blindneſſe in which they are? And conſequently this Prophecy alſo doth ſhew the Nationall converſion of the *Jewes* after the fulneſſe of the ſubſtituted *Gentiles* is come in; or when the time comes in which thorough the wonderfull deliverance of the *Jewes*, (not a part, as now) but) all that were left of the *Gentiles* ſhall together with them ſerve the Lord. But [*theſe conjectures* (you ſay) *deſtroy one another, for if the calling of the Iews ſhall be after the fulnes of the calling of the Gentiles, then all the Gentiles that ſhal be left cannot be called through the wonderfull deliverance of the Jews.*] Thus no doubt you would have it, although you cannot thus apprehend it; for I have before in a marginall note, which you wou'd take no notice of, (nor of ſome others which would have given good light to the reader in the totall diſcovery of this truth) I have there, I ſay, as wel as he here diſtinguiſhed betwixt the fu'l number of the elect that were ſucceſſively to be cal'd out of the Nations of the ſubſtituted *Gentiles* before the converſion of the *Jews*: and the full calling of all unbeleeving *Gentiles* whatſoever at and through the extraordinary reſtauration and deliverance of the *Jewes*. Now to ſay that the *Jews* ſhall be converted after, or at the filling up of the full number of the elect of the ſubſtituted *Gentiles*, that are appointed to be call'd before, and at the *Jews* generall converſion (& before our Saviours comming, which ſhall be at the deliverance of the *Jewes*, not long after their calling, and even ſuddenly after their return) & that the *Jews* ſhall be converted before the calling and comming in of all unbeleeving *Gentiles* whatſoever, that are to be converted through their wonderfull deliverance at our Saviour's deſcending; is not to affirme, that all *Gentiles* ſhall be call'd to the Chriſtian Faith before the *Jewes* converſion, and yet many of them left to be call'd through the *Jewes* deliverance; as any one, that is not more willing to have the truth miſtaken, then to ſatisfie himſelfe or others therein, may eaſily perceive: For that the Chriſtian Nations have beene the people of God in the *Jews* ſtead, ever ſince the Apoſtles turned from them to the *Gentiles*, is knowne to all Chriſtians that endeavour to know any thing; and that there are farre more Nations then theſe, that as yet embrace not the Chriſtian Faith, experience at this day witneſſeth. The comming in of all which Nations both call'd and uncall'd to make one Church with the *Jewes*, the Prophecies of *Iſaiah* 66

at

at *ver.* 19. *&c.* and of *Zech. chap.* 14. at the 12. *ver. &c.* doe clearely prove to be through the wonderfull deliverance of the *Jewes*, from the deſtruction which theſe Nations ſhall endeavour to bring upon them, and God ſhall in a moſt terrible and marvellous manner turne upon their owne heads: and that the Nations which are yet aliens from the Chriſtian faith, ſhall not till that time become Chriſtians (beſides the great probability thereof) the foreſaid Prophecie of *Amos* doth manifeſt it. For by [*the building of the Tabernacle of* David] is meant the reſtoring of the *Jewes*; by [*the* Gentiles *on whom Gods name is call'd*] are meant the Chriſtians; and by [*the reſidue of men*] are meant the Nations which ſhall not till then be call'd to the Chriſtian faith: and of this comming in of all *Gentile* Nations together upon the foreſaid deliverance of the *Jewes*, I doe indeed take [*the fulneſſe of the* Gentiles] which St. *Paul* ſpeaks of, to be underſtood. *So that untill the fulneſſe of the* Gentiles *ſhall come in*; is, untill the time in which God hath appointed thus to bring in all *Gentile* Nations together, be neere at hand, be ſhortly to begin: then ſhall the *Jewes* be converted, that this may be effected: and thus the Apoſtle doth prophecie of the generall converſion of the *Jewes* and *Gentiles* too: and that Mr. *Mede* (whom you your ſelfe commend for a renowned Author) did thus underſtand the Apoſtle you may ſee *page* 54 of his Commentaries on the *Apocalyps*: where affirming, that from the time of the *Jewes* rejection, the Church of the *Gentiles* hath beene taken into *Iſraels* roome, he ſaith, *Eóque loco apud Deum tantiſper habenda, dum veteri populo ſuo denuò miſericordiam conſecuto, plenitudo gentium introieriit*; and indeede the Apoſtles own words in the 12. and 15. *ver.* of the ſame *Chapter* doe confirme this; for there he ſhewes, that as the fall and caſting away of the *Jewes*, was an occaſion of the converſion of the ſubſtituted part of the *Gentiles*; ſo *their fulneſſe, their receiving againe*, ſhould be an occaſion of the comming in of all other *Gentile* Nations whatſoever. And though you ſay [*that this laſt conjecture* (to wit, touching the comming of all *Gentiles* whatſoever through the deliverance of the *Jewes*) *doth deſtroy a maine Tenet of the* Millenaries, *who ſay that the* Jewes *ſhall rule over all the Nations and hold them in ſubjection till the end of the thouſand yeares, and then theſe prophane Nations ſhall riſe againe in armes againſt the* Jewes,] it is onely ſpoken not prov'd: and though you will not beleeve God in all this; yet if you will beleeve what

long experience hath verified in others, you must needs beleeve this also. For why may not the *Jews* rule over them, that shall imbrace the same faith, and worship the same God with them: whenas one *Gentile* Nation doth thus rule over other *Gentile* Nations of the same beliefe? and why also may not those Nations fall away, and rise in armes against the *Jews*, at the end of the 1000. yeares, as the loosing againe of Satan? when as it is not onely ordinary for one Nation to rise in armes against another of the same faith, and many times against such as beare sway over them: but they who reject our Tenet doe hold too, that the Christian Church shall be farre more enlarged, and more flourishing, then ever it was since the preaching of the Gospel, and yet before Christ's comming even wholly fall away againe? and therefore you have onely slandered what by reason of the evidence of Gods word, and of common experience you could not possibly disprove. And yet you have not done, For [*the greatest part of the prophecies* (which shew the *Jews* prosperity after their returne) *are exponed of the Christian Church* (you) say *in other passages of the new Testament.*] Surely if there be no better passages in the new Testament to expound them so, then the prophecies of *Amos* and *Isaiah* are, there be none at all; as the reader doth by this time, I thinke, plainly understand. But [*Ier.* 31. 1. *is exponed* (you say) *in* 2 *Cor.* 6. 18. and *Ier.* 31. 31. in *Heb.* 8. 8 and *ch.* 10. 16, 17. and *Jer.* 32. containes the same words with *ch.* 31. 31. so doth that of *chap.* 33. 6. and to the same purpose is that of *chap.* 50. 19. and that of *Ezek. chap.* 34. *concerning the gathering and feeding the sheepe, is exponed by our Saviour Iohn* 10 11. 16. *and that of chap.* 39. *is correspondent with the prophecies of Ioel, whereof we spake before. and that of Zech.* 10. *is one with Ier.* 23 6. 8. *and other that are handled before.*] And what other were they? certainely you have not answered one of all these prophecies that are alledged to shew the *Jews* peaceable and prosperous condition after their returne. And the answers that you have made to them which concerne their returne, doe leave the reader as doubtfull and unsatisfied, as your shuffling together of these prophecies here doth. For the first words which I have alledged, out of *Jer.* 31. are at the 10. *ver.* and not at the first *ver.* but this *verse* was quoted in the margent of your Bible in the 2 *Cor. chap.* 6. at the 18. *ver.* and that was enough to make you say, that the whole *chap. of Jeremiah is meant of the*

Gentiles: and yet the words in *Jer.* 31. at the 1. *verſe*, are not the ſame with thoſe in the 2 *Cor. chap.* 6. *verſe* 18. and what if they were? what though that which is common to the faithfull in generall, (as that God ſhould be their Father and their God; and they his people, Sonnes and daughters, and the like) be applied as well to the *Gentiles* as to the *Jews*, it will not follow from hence, that where God ſaith he will be a God to the *Jews*, and they ſhall be his people, he meanes in that place the *Gentiles*, and not the *Jews*; or the *Jews* and *Gentiles* both. And much leſſe will it follow, that any thing which is prophecied as proper to the *Jews* in particular, or as oppoſed to other Nations, ſhould yet be underſtood of other Nations. For doubtleſſe, if ſuch prophecies belong not to the *Jews* onely, no promiſes can be ſo properly, diſtinctly, and plainly made to any Nation, which can aſſure that Nation that they belong to it, and to no other. You ſay next [*that the prophecy Ier.* 31. at the 31. *verſe is exponed in Heb.* 8. *ver.* 8. &c.] There indeed it is wholly repeated, but expounded it is not, unleſſe the ſame prophecy doth expound it ſelfe, which is to make it both the text and the comment: ſuch poore ſhifts are you put to, whilſt you had rather ſay any thing, to winne the unſtable, or to hide the truth from the unlearned, then acknowledge it for a truth. And to whom did the Apoſtle alledge this prophecy, but to the *Jews* of whom it was ſpoken by the Prophet? and why did he alledge it to them, but to ſhew that Chriſt Jeſus was the Mediator of the new Covenant, which God had promiſed to make with them, and that the ordinances of the old Covenant, were by his death become voyd and unprofitable? that hereby he might at once eſtabliſh the faith of the beleeving *Jews*; and, if it had been poſſible, have moved the whole Nation at that time to embrace the Covenant of the Goſpel; of which this prophecy doth plainly witneſſe they ſhall be one day partakers; even the whole houſe of *Iſrael* and *Judah* together. And as this propheecy cannot expound it ſelfe (and is indeed ſo plaine that it needs no expoſition) ſo it doth no more expound the other prophecies (which you ſay, *are the ſame with it*) as it is repeated by the Apoſtle, then it doth as it is delivered by the Prophet. And they being all to be accompliſht to the *Jews* at the ſame time, at the reſtoring of their Kingdom, this prophecy is as much expounded by the others, as the others are by this, if not more. For where-

as this containes ſpirituall benefits onely, thoſe *Jer.* 32. at the 37. *ver.* &c. *chap.* 33. at the 6. *ver.* &c. and *chap.* 50. at the 19. *ver.* &c. doe containe ſpirituall and temporall benefits both: for they foreſhew the *Jewes* withall, their returne unto, and proſperity in their owne country; and ſo declare both where and when the new Covenant ſhall be made with them. It follows [*and that of Ezek.* 34. *at the* 12 &c. *is expoun'd by our Saviour, Iohn* 10. *ver.* 11. 16.] Theſe words of our Saviour you have before alledged as an expoſition of the prophecy *Ezek. chap.* 37. at the 19. *ver.* &c. becauſe our Saviour prophecieth of uniting two ſorts of people, the *Jewes* and *Gentiles*, into one Church, after the calling of the ſubſtituted *Gentiles*; and the Prophet of uniting the Kingdoms of *Judah* and *Iſrael*, which were one people, into one Kingdom againe in their owne land. And you will have our Saviour's words to expound this prophecy too, becauſe our Saviour and the Prophet doe uſe the ſame Metaphor, to wit, the word [*ſheepe*] to expreſſe men by. But the ſheepe the Prophet ſpeakes of, are the ſcattered *Jewes* and none elſe: and the ſheepe our Saviour ſpake of, were the *Jewes* implied in the words [*of this fold*,] and the ſubſtituted *Gentiles*, expreſt in the words [*other ſheepe*] and all Nations together incinuated in the words [*one fold*:] for after the calling of the [*other ſheepe*] the ſubſtituted *Gentiles*, *there ſhall be one fold and one ſhepheard*, that is, one Church and Kingdome over all the world, under one King, to wit, Chriſt Jeſus; and therefore when you can prove this prophecie in *Ezekiel* to be meant of *Jewes*, and Chriſtians, and all other Nations, you may have ſome colour to ſay, that our Saviour's words *Joh.* the 10. doe expound it. And [*that of chap.* 39. *is correſpondent* (you ſay) *with the prophecies of Joel &c.*] And therefore it is not yet accompliſhed, for I have ſhewed before, that the prophecies cited out of *Joel* are not to be fulfilled til the great and terrible Day of our Saviours comming, (to wit, that in the 2 *chap.* at the neere approach of that Day: And that in the 3. *chap.* partly immediately before, and partly at the very time of Chriſt's deſcending) and this prophecy of *Ezek.* doth ſo plainly declare the returne of the whole Nation of the *Jewes* to their owne land, none excepted; that you could neither prove it to be already fulfilled, nor deny that it ſhall be fulfilled; becauſe God, who hath promiſed ſo to powre out his Spirit upon them, that he may no more hide his face from them,

hath therein promiſed both their converſion from ſin, and continuance in obedience. And [*that of Zech.* 10. at the 6 *v.* &c. *is one* (you ſay) *with Jer.* 23. *at the* 6. 8. *v.*] you ſhould have ſaid at the 3 & 4. *v.* But doth it prove, that they are therefore fulfill'd already, becauſe they have one meaning? becauſe they were to be fulfill'd to the ſame people at the ſame time? then you may ſay too, that the Prophecies which concerne our Saviour's comming, or the day of Judgement, are already accompliſhed, becauſe they foreſhew the ſame thing. And thus it appeares by the three Prophecies, which you have barely referr'd to three paſſages in the New-Teſtament, whereof the firſt is miſtaken, the ſecond the ſelfe-ſame Prophecie that is referred, and the third neither ſpoken of in the Text to which it is referr'd, nor of any affinity with it, in the contents thereof; by this I ſay, it appeares, that being unable to give a conſiderable anſwer to any of theſe Prophecies, you had no other way to hold up your credit, amongſt your friends, but by a ſubtle pretending [*that the greateſt part of theſe Prophecies are exponed to their hands in the writings of the Apoſtles:*] but whatſoever the reſt may doe, I preſume the learned of your opinion, will be aſhamed of the few and meane inſtances, which you have brought to make good your aſſertion: for doubtleſſe by ſuch references, with which you have anſwered theſe Prophecies, you may ſhun the force of any Argument, and expound any text of Scripture, as you liſt. Now in the laſt place you taxe me for [*omitting the* 12. *and* 13. *ver. in the teſtimony of* Jer. *chap.* 33. *and for overſlipping likewiſe the* 18. *and* 22. *ver.*] But not one of theſe verſes was in that part of the chapter, which I have cited; and therefore they were neither overſlipt, nor purpoſely omitted; as you have purpoſely omitted in the 12. *verſe* theſe words, [*againe, in this place which is deſolate, without man and without beaſt;*] and in the 13. *verſe* theſe, [*and in the places about Jeruſalem —— ſhall the flocks paſſe againe under the hands of him that telleth them*] that ſo you might make way for your myſticall interpretation, in the entrance whereof you doe ſo ſawcily flout at the glory of Chriſts Kingdome, ſaying [*what? is this the glory of Chriſts Kingdome, that ſheep ſhall lie in his Cities?*] certainly the chiefeſt glory of Chriſts Kingdome is, that mercy and truth ſhall meet together; and peace and righteouſneſſe kiſſe each other: but yet the promiſed fertility and pleaſantneſſe of the

Land

Land of *Canaan*, and the encreaſe and proſperity of man and beaſt upon it, ſhall help ſet forth the glory thereof alſo, ſeeing the glory of a Kingdome on earth doth as well conſiſt in the abundance of outward and temporall bleſſings, whereby the evills that would come through want and povert are prevented; as in the abundance of inward and ſpirituall bleſſings, wh reby the evills that would follow upon riches and plenty are avoided: yea it is more glory for the ſervant of God to keep himſelfe holy and righteous in the midſt of proſperity and delight, then when there is a ſcarcity of the creatures which conduce to the pleaſure and welfare of his body. And whereas you ſay further, [*that the Lord underſtands here the ſpirituall ſheep of Chriſt, &c. as he expoundeth it*, Ezek. 34. v. 31. *Ye flock of my paſture are men, & I am your God.*] You doe herein apparently bely God; for although God doth in that chapter of *Ezek.* call the *Jewes* his ſheep, and his flock; yet it doth not therefore follow, that by [*flocks*] in this *chap.* of *Jer.* he underſtands men alſo, yea the words, which you have omitted doe cleerly ſhew, that this word is here to be taken properly, for why doth God ſay in the 12. *verſe*; *Againe in this place which is deſolate without man and without beaſt, and in all the Cities thereof ſhall be an habitation of ſhepheards cauſing their flocks to lie downe*; but to ſhew, that there ſhould be againe an increaſe of men and of beaſts in that land? and what doth God meane when he ſaith, in the 13. *ver. that in the Land of* Benjamin, *and in the places about Jeruſalem, and in the Cities of Judah ſhall the flocks paſſe againe under the hands of him that telleth them?* Doth he meane that Miniſters ſhould tell their Congregations, as Shepherds tell their flocks? or rather that there ſhould be againe both flocks and men to looke to them, and to tell them as formerly they had done? and ſo the concealing of theſe words doth plainly witneſſe againſt you, that you made the foreſaid impious flouriſh againſt your owne Conſcience. And as you could not be ignorant, that by [*flocks*] here cattell are meant, and not men; ſo you had no ground in the Text, wherefore you ſhould conceit that ſheep ſhall lie in the Cities, as the inſerting of the words [*there even, &c.*] into the Text doth declare: for the Lord ſaith, *In this place—and in all the Cities thereof ſhall be an habitation of Shepherds cauſing their flocks to lie downe.* Whereby it is manifeſt, that Shepherds ſhall dwell in the Cities, but not that their

flocks

flocks ſhall have their folds there, but by the Cities where their feeding ſhall be; and in that there ſhall then be Shepherds as well in the cities as in other places, it ſhewes what a great increaſe of cattle ſhall then be; and beſides who knowes not that cattell may be driven into Cities to be ſold there (or for ſome other occaſion) and ſo may paſſe under the hands of him that telleth them, in the cities themſelves? But ſuppoſe that theſe words in *Jer.* were myſtically to be underſtood, what would you gaine by it? when as it is expreſſely ſaid, that for the Shepherds of theſe flocks ſhall be an habitation [*in this place*] that is, in the Land of *Judea*? and afterwards more particularly *in the Cities of the Mountaines, in the Cities of the Vale, and in the Cities of the South, and in the Land of* Benjamin, *and in the places about Jeruſalem, and in the Cities of Judah*: doth not this prove, that theſe faithfull Congregations (if the Prophecie were to be myſtically taken) muſt needs be Inhabitants of *Judea*, and not of other Countries? And yet you can ſhew no reaſon, wherefore we ſhould take ſpirituall promiſes in theſe Prophecies for ſpirituall bleſſings, and not temporall promiſes for temporall bleſſings: and muſt we thinke nevertheleſſe, that when God ſaith, *I will ſtrengthen the houſe of* Judah, *and will ſave the houſe of* Joſeph, *and I will bring them againe to place them, and they ſhall be as though I had not caſt them off*: *And I will cauſe you to dwell in the Cities, and the waſtes ſhall be builded, and the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by, and they ſhall ſay, This land that was deſolate, is become like the garden of Eden, and the waſte and deſolate and ruined Cities are become fenced and inhabited. And I will cauſe the ſhowre to come downe in his ſeaſon, there ſhall be ſhowres of bleſſing, and the tree of the field ſhall yield her fruit, and the Earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I am the Lord when I have broken the bands of their yoke, and delivered them out of the hands of thoſe that ſerved themſelves of them: and they ſhall no more be a prey to the Heathen, neither ſhall the beaſts of the Land devoure them, but they ſhall dwell ſafely, and none ſhall make them afraid.* Muſt we thinke, I ſay, that in theſe and ſuch like promiſes God hath the ſame meaning as he hath, where he ſaith, *I will cleanſe them from their iniquitie whereby they have ſinned againſt me: and I will pardon all their iniquities whereby they have ſinned againſt me, and whereby they have tranſgreſſed againſt me. And in*

those dayes and in that time the iniquity of Israel *shall be sought for, and there shall be none, and the sinnes of* Judah, *and they shall not be found, for I will pardon them whom I reserve, I will sprinkle cleane water upon you, and ye shall be cleane from all your filthinesse, and from all your Idols will I cleanse you, and I will put my spirit within you, and cause you to walke in my Statutes, and you shall keepe my judgements and doe them?* Hath God in those first promises the same meaning that he hath in these last? then shew us how wee shall know, when God doth make a temporall promise, and when not; if the former promises be not to be understood of outward and temporall blessings, as well as the last of inward and spirituall blessings: for sure it is not the manner of the Holy Ghost to obscure what is plainely delivered, but to explaine what is obscurely reveal'd. But in the 18. and 22. *verses* of the 33. *chap.* of *Jer.* [*the perpetuity of sacrifices and Levites* (you say) is promised *as plainly, as the Throne of* David, *whereupon* (you demand) *shall in the last dayes the meat offerings, and burnt offerings, and the house of* Levi *be restor'd, &c?*] This is indeed your *palmarium argumentum*, your maine fort, your principall Argument: by which doubtlesse you suppose, that you have stopt our mouthes for ever, and given the Millenarian Tenet a mortall blow, an irrecoverable wound. But what thinke you? If *Adam* had not fell, and so sinne had not entred into the world; should there not have been eating and drinking, buying and selling, Judgement and Justice, marrying and giving in marriage? you will not deny it: and might there not also have been offerings and sacrifices made unto God; as of incense, in token of Gods hearing and being delighted with their prayers: and of the best of their fruits, and of their cattell, in token of mens praising of, and thanksgiving unto God for the increase of them? doubtlesse there might. And what hinders then, that in the Kingdome of the second *Adam*, there should not be such sacrifices offered also? For as it is not the use but the abuse of the forefaid actions, that makes a Kingdome to be accounted more or lesse carnall and voluptuous: so neither is it the offering of a materiall sacrifice, when requir'd and as requir'd, but the superstitious invention of man, that makes the worship of God a carnall and sinfull worship; and the careleſſe and cold performance of a prescribed worship, that makes men carnall and sinfull worshippers. But you will say, are not then sacrifices

crifices abolished by the death of Christ? hath not the ſubſtance ſwallowed up the ſhadowes? true, they are ceaſt in regard of that end to which they were formerly us'd: they can no longer ſhew, that Chriſt ſhall come to ſuffer againe, (and therefore the place where alone they could be offer'd, and the people by whom alone they could be offer'd, are both forſaken, the Temple is deſtroy'd, and the people ſcatter'd) but ſeeing the Prophets have frequently declar'd, that at our Saviours appearing, the City and Temple ſhall be rebuilt, and the people and Prieſthood reſtor'd; why ſhould wee not thinke, that as ſacrifices of prayſe and thankſgiving may againe be required, ſo other ſacrifices may alſo? but how? ſurely not as in time paſt, to ſhew what Chriſt ſhould doe for ſinners, but to witneſſe to the generations then to come, what he hath done for ſinners, or perhaps to be a teſtimony of the publick acknowledgement of, and repentance for ſinne. For whereas it is ſaid, *Heb.* 10. at the 18. *verſ.* *Now where remiſſion of ſinnes is, there is no more offering for ſinne:* it is to be underſtood in relation to Chriſts ſatisfaction for ſinne, who by one offering hath perfected for ever them that are ſanctified: and ſhall appeare againe the ſecond time, unto them that looke for him, without ſinne unto ſalvation; that is, without ſinne any more to be imputed unto him, whereby he ſhould be conſtrained to lay downe his life againe for ſinners; ſo that it is as if the Apoſtle had ſaid, where remiſſion of ſinne is already procured through the death of the Mediator, there is no more offering for ſinne by way of ſatisfaction, or as repreſenting any ſatisfaction againe to be made: but yet there may be offering for ſinne by way of ſignification, and manifeſtation of an atonement formerly made, or at leaſt of publike confeſſion of, and repentance for ſinne. And why then ſhould the reſtoring of this thing amongſt the reſt, give diſtaſte to any, and (upon a groundleſſe miſtake of being reſtored as types of a Mediator to ſuffer for ſinne, which were to offer them according to the Law) become an occaſion of rejecting ſo many other things yet to be fulfilled: as namely, the calling and reſtoring of the *Jewes*, the rebuilding of their City and Temple, the making of their Land more fruitfull then ever, the deſcending of Chriſt to deliver them from their enemies and to reigne over them, and the comming in of all Nations to worſhip God with them? all which are ſo plainely and ſo often foretold; thus for my owne part, could I

give

give my ſelfe (much leſſe another) no ſatisfaction in this particular about ſacrifices onely: I ſhould yet thinke it ſhould be done, becauſe God hath ſaid it; though I knew not to what end and purpoſe, rather then thinke that the things before mentioned, ſhould not be properly fulfilled, which as they are frequently foretold, and that as well diſtinctly and by themſelves, as together with this; ſo alſo they are ſo clearely foretold, that it is not poſſible any thing ſhould be more plainely ſpoken. And thus I have given my Judgement in this matter, which I ſubmit to the whole Church of God, hoping not to be cenſured for that, which the importunity of an adverſary hath put me to, who preſuming that the Prophecies touching the reſtoring of ſacrifices, are altogether uncapable of a proper Interpretation, doth (becauſe they are conjoyned and mixed with the others after the ſame ſtraine, as he ſaith) hereupon take occaſion to wreſt all other Prophecies to a myſticall meaning.

The marginall note page 30.

The words in the 15. *chapter* of the *Acts* at the 14. *ver.* upon which the prophecy of *Amos is inferred, are taken by Dr Mayer, to be meant of the ſong of old Simeon, and not of the former ſpeech of Simon* Peter.

Mr *Petrie's* Anſwer.

Is there not a difference twixt Simeon *and* Simon? James *nameth* Simeon, *and not* Simon: *wherefore not without reaſon it may be thought, that he meant old* Simeon, *eſpecially ſeeing* Luke *is the writer of both bookes; and if the words of* Simeon *doe hereunto agree more then the words of* Peter, *who ſhould doubt that* James *ſpake of him? wherefore conſider the words of old* Simeon. Luke 2. 30. *It is ſaid of him, not onely that he was* a juſt man and devout, waiting for the conſolation of Iſrael, and the Holy Ghoſt was upon him, *but likewiſe,* It was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lord Chriſt, and he came by the Spirit into the Temple. *All which particulars ſerve very much to purchaſe credit unto his teſtimony, who ſaith*: Mine eyes have ſeene thy ſalvation, which thou haſt prepared before the face of all people, a light to lighten the *Gentiles*, and the glory of thy people *Iſrael. Wee may ſee that he declares there the fulfilling (at that time) of the prophecy of* Iſa. 49. 6. And he ſaid, It is a light thing, that thou ſhouldſt be my ſervant, to raiſe up the Tribes of *Jacob*, and to reſtore the preſerved

ſarved of *Iſrael*: I will alſo give thee for a light unto the *Gentiles*, that thou maiſt be my ſalvation unto the ends of the earth: and *chap.* 52. 9. Breake forth into joy, ſing together ye waſte places of *Jeruſalem*: the Lord hath made bare his holy arme in the eyes of all the Nations, and all the ends of the earth ſhall ſee the ſalvation of our God. *To the ſame purpoſe is chap.* 60. 1. 3. 19. *and chap.* 62. 1, 2. 11. *where wee ſee the faithfull are bidden rejoyce at the comming of Chriſt; and ſo did* Simeon, *when he ſaw him: Chriſt is called the ſalvation of the Lord, and* Simeon *ſpeaking unto God, ſaith of Chriſt,* my eyes have ſeene thy ſalvation: *the Meſſiah is called a light unto the* Gentiles *into all the ends of the earth, and* Simeon *ſaith,* which thou haſt prepared before the face of all people, a light to lighten the *Gentiles: Chriſt is called the glory of* Sion *and* Jeruſalem; *and* Simeon *ſaith,* Chriſt is the glory of thy people Iſrael. *And ſo by the teſtimony of old* Simeon *(which is approved and regiſtred by the Spirit of God) theſe and the like prophecies ſhould not be reſtricted unto the ſecond comming, but were in part fulfilled at the firſt comming of Chriſt, and therefore alſo all that followes in that long tailed diſcourſe, is a friviolous diſcourſe, as we may ſee by the unanimous conſent in the true worſhip of God, betwixt the* Jewes *and other Nations in the ſame* 15. chapter *of the* Acts, *where the* Jewes *and* Gentiles *conveene in the great all Synode, howbeit the odds continue betwixt the obſtinate both* Jewes *and* Gentiles *on the one part, and the ſeed of* Abraham, *believers both* Jewes *and* Gentiles *on the other part, both in their opinion and practiſe of religious duties.*

Reply.

Whether St. *James* meant *Peter*, or old *Simeon*, I left it as doubtfull; and your maine reaſon touching the [*difference twixt Simon and Simeon,*] is of no force to decide the Queſtion. Seeing *Peter* is (in his 2. *Epiſt.* 1. *chap.* at the 1. *ver.*) according to divers readings in the originall, call'd both *Simon* and *Simeon*; as you may ſee in the editi'on of the New Teſtament with *Stephanus*, *Scaliger's* and *Caſaubon's* notes, printed *London* 1622. And *Caſaubon*, who was as confident that he Apoſtle meant *Peter*, as you are, that he meant old *Simeon* fear'd not to ſay, in his note on the 14. *ver.* of this *chap.* of the *Acts*, that your opinion in this matter, is an ancient error grounded on the diverſity of writing this Name. His words are, *Simeon hic vocatur, qui alibi* Simon *dicitur, quæ diverſitas ſcriptionis facit, ut magno errore exiſtimarint quidam veteribus non*

Petrum

Petrum hic intelligi, sed Simeonem—verum errasse eos qui ita senserunt, notum est, quàm ut longâ refutatione opus habeat. And doubtlesse if the Apostle had meant old *Simeon*, he would not have said, *Simeon hath declared how God at first did visit the Gentiles*. But that *God would first visit the Gentiles*. For *Simeon* shewed onely, that they should be cal'd, and not that they were cal'd, and therefore the Apostle's words [*how God at first did visit the Gentiles*] having relation onely to the actuall performance of it by *Peter*, who had told in what manner God had by him begun to visit them, must needs be understood of *Peter*, and not of *Simeon*, who onely prophecied, that it should be done. And yet if it had been meant of old *Simeon*, it would have made the more with me: seeing the word [*first*] alone compared with the order of *Simeons* words, [*a light to lighten the Gentiles, and the glory of thy people Israel*] had plainly shewed, that a substituted part of the *Gentiles* should be cal'd, before the Nationall conversion of the *Jewes*. From this you proceed to shew, that *Simeon* spake by the inspiration of the Holy Ghost, which no Christian can doubt of: and then repeating the prophecy, you say. [*Wee may see that he declares there the fulfilling (at that time) of the prophecy, Isa. 49. ver. 6.* and *chap. 52. ver. 9.* and *chap. 60. ver. 1. 3. 19.* and *chap. 62. ver. 1, 2. 11.*] How? at that time? certainly amongst prophecies touching the same thing, one may be more plainly delivered then another, and so may give some light for the true understanding of the other. But to say that one prophecy doth shew the fulfilling of another, is a ridiculous untruth: seeing it is not the prophecying of the same thing, but the actuall performance of it, that shews the fulfilling thereof. And therefore *Simeon* who prophecied of the calling of the *Gentiles*, and restoring of the *Jews*, as well as *Isaiah*, could not herein declare the fulfilling (at that time) of *Isaiah's* prophecies; unlesse you can prove, that to foretel what should be done, is to declare what was done. And thus *Simeon's* words which you have alledged to prove that *Isaiah's* prophecies were then fulfilled, doe indeed most evidently shew, that they were not fulfilled. And the reasons which you bring to confirme your doctrine, are as meane, as the doctrine is maimed. For [*the faithfull (say you) are bidden to rejoyce at the coming of Christ; and so did Simeon when he saw him.*] No doubt but the faithfull, that saw Christ when he was come, did rejoyce: that he

he was come, and ſo did the faithfull too before Chriſt's comming, and before *Iſa.* prophecied, rejoyce that he ſhould come: for *Abraham*, ſaith our Saviour, *ſaw my day and rejoyced.* Yea this was a thing ever performed by the Saints from the beginning of the world. But yet it is not expreſt in the text, that *Simeon* rejoyced; neither doth the Prophet in any of theſe texts which you have cited bid the faithfull rejoyce at the comming of Chriſt, but *chap.* 52. at the 9. *ver.* he calls to the waſte places of *Jeruſalem* to *breake forth into joy——for the Lord*, ſaith he, *hath comforted his people, he hath redeemed Jeruſalem.* Where the Prophet uſeth the like forme of ſpeech, as *Zacharias* doth in his prophecy, *Luke.* 1. *ver.* 68. &c. And therefore *Zacharias* ſpeaking in the preter perfect tenſe. *Bleſſed be the Lord God of Iſrael. for he hath viſited and redeemed his people*, doth no more prove that *Iſrael* was then redeemed (for which purpoſe you have before alledged it *page.* 8.) then this prophecy of *Iſaiah* doth, that it was redeemed when *Iſaiah* prophecied. And in confeſſing, that this prophecy of *Iſaiah* (which agrees ſo well both in matter and forme with the firſt words of *Zacharias*) was not fulfilled before Chriſt's firſt comming, you doe as good as confeſſe, that it is not to be fulfilled til his next comming. For ſeeing the Prophet cals to the waſte places of *Ieruſalem* to rejoyce, and ſpeakes of God's redeeming *Jeruſalem*, as well as of comforting his people; it is manifeſt, that this prophecy cannot be fulfilled, til the city it ſelfe be againe reſtored, as is implyed in our Saviour's prophecy, *Luk.* 1. *ver.* 24. and expreſt, *Jer.* 31. *ver.* 38. and *Iſa. chap.* 60. and 62. and in many other places. This is your firſt parallell, for which you had no ground in the text. The reſt are theſe. [*Chriſt is called the ſalvation of the Lord; and Simeon ſaith, My eyes have ſeene thy ſalvation. The Meſſiah is called a light unto the Gentiles: and Simeon ſaith, a light to lighten the Gentiles; Chriſt is called the glory of Sion, and Jeruſalem; and Simeon ſaith, the glory of thy people Iſrael.*] And will it follow from this, that *Iſaiah's* prophecies were at that time fulfilled? ſurely no more then it will, that they were fulfilled when *Iſaiah* ſpake the ſame words, but this will follow, that theſe texts of *Iſaiah* and *Simeon's* prophecy are one in their contents; and that thefore *Simeon's* words doe no more ſhew, that *Iſaiah's* prophecies were fulfilled at Chriſt's firſt comming, then *Iſaiah's* doe, that *Simeon's* prophecy was then fulfilled. Which doe indeed ſhew that Chriſt is to be [*the glory of his people Iſrael*] at

his

his next appearing, and not before. For seeing to be *the glory of his people*, implies a greater happines to belong to the *Iews* of whom the Redeemer came; then to the *Gentiles*, to whom he is said to be a light; is it likely that this should be fulfilled, when now and then a *Iew* should seeke God amongst the *Gentiles*, or rather when the *Gentiles* in generall should seeke God amidst the whole Nation of the *Iewes*? or rather I say when (as *Isaiah* speakes) *the Tribes of* Iacob *shall be raysed up, and the preserved of* Israel *restored; when they shall come from the North, and from the West, and from the land of Sinim. When the waste and desolate places, and the land of their destruction shall be even now too narrow by reason of the inhabitants, and they that swallowed them up shall be far away. When the Lord shall feed them that oppresse them with their owne flesh, and they shall be drunken with their owne blood, as with sweet wine, and all flesh shall know, that the Lord is their Saviour, and their Redeemer, the mighty one of* Iacob. *When the glory of the Lord is risen upon Sion, and the Gentiles shall come to their light, and Kings to the brightnes of her rising. When the abundance of the sea shall be converted unto her; and the forces of the* Gentiles *shall come unto her. When the multitude of Camels shall cover her, the* Dromedaries *of* Midian *and* Ephah, *and all they from* Sheba *shall come, and shall bring gold and incense, and shew forth the praise of the Lord. When all the flocks of Kedar shall be gathered together unto her, and the* Rams *of* Nebaioth *shall minister unto her, when they shall come up with acceptance on God's altar, and God shall glorify the house of his glory. When the glory of* Lebanon *shall come unto her, the firre tree, the pine tree, and the boxe tree together, to beautify the place of God's Sanctuary; and when God shall make the place of his feet glorious. When the Nation and Kingdom that will not serve Sion shall perish, yea shall be utterly wasted. When violence shall no more be heard in her land, wasting nor destruction within her borders, but she shall call her walls salvation, and her gates praise. When the* Gentiles *shall see her righteousnes, and all Kings her glory, when she shall be called* Heph-Zibah *and her land* Beulah. In a word, when the *Iewes* shall be cal'd, *The holy people, The redeemed of the Lord:* and Sion shall be called, *Sought out, a City not forsaken.* When the time comes wherein all this, and much more (which is revealed in the *chapters* of *Isaiah* cited by you) shall come to passe; then, and not til then shall our Saviour declare himselfe, *to be the glory of his people Israel*, as *Simeon* hath foretold. And so by the testimony of these

prophecies,

prophecies, that part of *Simeon's* prophecy, which concernes the glory of the *Jewes*, is to be referred wholly to our Saviour's ſecond comming; when as well [*the reſidue of men*] the *Gentiles*, that are yet uncal'd, as the *Gentiles* [*on whom God's Name is already cal'd*] ſhall all goe up to worſhip the Lord at *Ieruſalem*: ſhall all ſeeke ſalvation amongſt the *Iewes*, and not the *Iewes* amongſt the *Gentiles*: And therefore when the *Iewes* and *Gentiles* ſhall be ſo united, as theſe and many other prophecies doe foreſhew; there is to be no diſagreement at all betwixt the *Iewes*, or betwixt them and any other nation in the practiſe of religious duties. Which thing too this marginall note doth ſo clearely prove out of the prophecy of *Amos* alledged by St. *Iames*, that you could make no better reply to it, then to call it a long tailed note, and a frivolous diſcourſe. And whereas, you ſay [*that there was an unanimous conſent in the true worſhip of God, betwixt the Jewes and other Nations, when they did conveen in the generall Synode Act.* 15.] Surely there was not one whole City, and much leſſe was there any one Nation of the *Gentiles*, at that time converted. And if a few *Turks* ſhould become Chriſtians, you might as well infer from this, that there were an unanimous conſent in the worſhip of God betwixt Chriſtians and the Turkiſh Nations: as you can conclude from that meeting or from all that were then converted, that the *Jewes* and (any, much leſſe all) other Nations were united in the true worſhip of God. And indeed the uniting of the *Jewes* and *Gentiles* into one Church, ſo often and ſo plainly foretold by the Prophets, and confirmed by our Saviour *Ioh.* 10. *ver.* 16. is not of ſome *Jewes* and *Gentiles* onely, as it was in the firſt dayes of the Goſpel: nor of ſome Nations of the *Gentiles* and a few *Jewes*, as it hath been ſince the converſion of the ſubſtituted Nations of the *Gentiles*; nor of all the *Jewes* and ſome *Gentiles*, as it was under the Law; nor of all the *Jewes*, and a part of the *Gentile* Nations: but of all the Tribes of the *Jewes*, and all the Nations of the *Gentiles*.

The marginall Note.

But it matters not much, which of the two is here ſpoken of; for ſeeing the Prophet doth plainly ſhew a future reſtoring of the Jewes; *and yet the intent of the Apoſtle was onely to prove, that God had then cal'd the* Gentiles: *it cannot otherwiſe be, but that the words* [*after this*] *in the prophecy, being applyed to the foreſaid viſiting of the* Gentiles *by the preaching*

preaching of the Gospel must needs conclude, that the extraordinary restauration of the Jewes *foreshewne by the Prophet, was to follow the calling of the* Gentiles, *then begun by the Apostles.*

Mr. Petrie's Answer.

The Prophet Amos *in that* chap. *before* ver. 11. *speakes not of the calling of the* Gentiles, *and the Apostle cites the same words of* ver. 11. *for the calling of the* Gentiles: *neither hath the Prophet these words, after this, but, in these dayes: and howbeit the Apostle cite them so, yet this must be understood of the order of things mentioned by the Prophet, which is a restauration after the destruction of* Israel, *and not a Monarchy of the* Jewes *after the calling of the* Gentiles. *Whereby it is manifest, that in this note is a twofold error; one inserting the words in the prophecy, which are not in it; another in misinterpreting the words of the Apostle.*

Reply.

The Prophet *Amos* doth neither before nor at the 11. *ver.* speake of the calling of the *Gentiles*, but at the 12. *ver.* where they are expreſt. And it hath been shewed before, that the Apostle cites not the 11. *ver.* for the calling of the *Gentiles*, but for the conversion and deliverance of the *Jewes* after the calling of the substituted *Gentiles*. For the Apostle having said, *Simeon hath declared how God at first did visit the Gentiles to take out of them a people for his Name*: confirmes it by this prophecy of *Amos*, which in the 12. *ver.* shewes, that there should be some Nations of the *Gentiles*, *upon whom Gods Name should be call'd*, or who should be call'd by Gods Name, whilst *David's* Tabernacle lay waste, whilst the *Jewes* were to continue in blindnesse. And surely seeing there are so many prophecies which shew the generall conversion of the *Gentiles* at the restoring of the *Jewes*, the Apostle in passing by them, and alledging this prophecy so shew, that God would at that time take but a part of the *Gentiles* to be a people for his Name; doth to my thinking, thereby plainly shew, that the *Jewes* were then to be given up, and to be no more Gods people, until that day in which he hath appointed to build againe the Tabernacle of *David*: at which time, *the residue of men also shall seeke the Lord*, as well as the *Gentiles on whom Gods Name is* already *call'd*. You tell us next [*that the Prophet hath not these words* [*after this*] *but, in these dayes.*] But though the Prophet hath not these words, yet the prophecy hath as the Apostle cites it; who saith, *to this agree the words of the Prophets, as it written, After this &c.*

And

And the prophets words are not [*in theſe dayes*] but [in that Day] in that Day, κατ' ἐξοχὴν, in that great Day of Chriſts Kingdom. Neither is it likely that the Apoſtle cited the words [*after this*] in reference to what the Prophet had ſaid (which was not queſtioned,) but rather to what he himſelfe had ſaid. And if wee ſhould referre theſe words to the foregoeing deſtruction of Iſrael, how doth this prove that their reſtauration ſhall not follow the calling of the ſubſtituted *Gentiles*, whenas it is evident, that their threatned diſperſion and ſifting among all Nations, after which they ſhould be againe reſtored, was more to be fulfilled upon them in the time of the ſubſtituted *Gentiles* calling, then before? and ſeeing you confeſſe, that the preceding deſtruction was denounced againſt the *Jewes* onely, how could you beleeve, that by [*the raiſing of the Tabernacle of David, that is fallen, and building of it as in the dayes of old*] is meant the calling of the *Gentiles*; and not the reſtoring of the Kingdom and people of *David*, whom the foreſaid judgement ſhould ruine? And yet you ſeeme to be ſo confident of the currantneſſe of this expoſition, that you thus peremptorily conclude [*It is manifeſt that in this note is a twofold error, one inſerting the words in the propheey, which are not in it; another in miſinterpreting the Apoſtle's words*] Certainely it is very manifeſt what ſpirit was predominant in you, when you penned theſe bold and lowd untruths. For did I inſert the words [*after this*] into the prophecy? or did the ſame Spirit who revealed the prophecy by *Amos*, rehearſe it thus by the Apoſtle? ſearch and ſee. Nay doe you not ſay before [*and howbeit the Apoſtle cite them ſo?*] whom then doe you here accuſe of error, me, or him? And as for miſinterpreting the words of the Apoſtle, it is already ſhewen, that you would faine father your miſinterpreting of it on the Apoſtle. To which this may be added, That the Prophet doth make a plaine diſtinction betwixt the people meant by [*the Tabernacle of David*] and the people meant by [*the remnant of Edom, and all the heathen which are called by Gods Name*.] For he ſaith that thoſe meant by the *Tabernacle of David* ſhall poſſeſſe theſe. What? can the ſame people be the poſſeſſours and the poſſeſſed? ſurely ſo it muſt be according to your interpreting of the [*building of Davids Tabernacle*] of the calling of the *Gentiles*: ſeeing in the 12. *ver.* not onely the *remnant of Edom*, the heathen that were to be called in the *Jewes* ſteed are plainly ſpoken

ſpoken of. Or take it as the Apoſtle delivers it. And then in your ſenſe it will be thus. *After this I will returne and call againe the Gentiles, that the reſidue of men* (that is, the Gentiles which are not yet to be called) *may ſeeke the Lord: & all the Gentiles upon whom my Name is* (now to be) cal'd. Or thus, *that the reſidue of men* (that is, all the *Gentiles*, that are now to be cal'd) *may ſeek the Lord: & all the Gentiles upon whom my name is* (already) *cal'd.* And what ſenſe is therein either of theſe interpretations? one of which muſt needs follow upon your interpreting of [*the building of Davids Tabernacle*] of the calling of the *Gentiles* by the Apoſtles: ſeeing the converſion of the *Gentiles* [*upon whom God's Name is cal'd*] in the prophecy, was to precede the converſion of the *Gentiles* meant by [*the reſidue of men.*] And beſides, [*The building of the Tabernacle of David as in the dayes of old,*] doth infallibly ſhew the reſtoring of a people to that eſtate & condition they were formerly in; which cannot be ſaid of the *Gentiles*, who were never before God's people.

The Marginall note.

And conſequently, that the Jewes *endeavour to hinder the growth of the Goſpel* (1. Theſſ. 2. 14. 15.) *was a ſure proofe of the converſion of the* Gentiles, *& their owne rejection, who unto the death of Chriſt were the peculiar people of God, & not wholly caſt off, until by their wilful unbeleife, they forced the Apoſtles to turne from them to other Nations* (Act. 13. 44, 45, 46.) *to whom God had not formerly revealed himſelfe, & therefore could not at that time be ſaid* [*to returne*] *unto the* Gentiles, *whom he had but then receiv'd to, not to the* Jewes, *whom he had then* (and not til then) *quite forſaken. So that if we conſider the* [*Returning*] *of God here mention'd in the prophecy, to be appliable only to the* Jewes, *to whom alone God had ſo long before made himſelfe known: & yet that the* Jewes *were ſhortly after the calling of the* Gentiles, *quite forſaken, we muſt needs grant, that their great happines here foretold hath not been yet injoyed, but ſhall be, when the fulneſſe of the ſuccedaneus* Gentiles *is come in. And wherefore did the Apoſtle change the Prophet's* [*in that day will I raiſe up*] *into* [*After this will I returne and build?*] *wherefore, I ſay, did he, or rather the Holy Ghoſt in him, make choyce of this paraphraſe in place of the text, if not of purpoſe to make that which hath been ſaid, the more plainly appeare? to wit, that the day of the* Jewes *deliverance, is to await the accompliſhment of the ſurrogated* Gentiles *vocation. For though this conſolatory prophecy, according to the order of the things revealed to the Prophet, hath relation only to a foregoing judgement denounced againſt the* Jewes, *yet it is not therefore*

formerly they enjoy'd. And it is very remarkable here, how wavering you are both in your interpretation and application of God's [*Returning*] mention'd by the Apostle: for first you understand it of Gods returning to the *Gentiles*, in calling them by the preaching of the Gospel, and presently after you understand it of his returning to the *Jewes*, in sending Christ among them; of whom nevertheless, you have hitherto deny'd, that this Prophecie doth speake. But I have said that the *Jewes* were [*quite forsaken*] and [*the Apostle* (you say) *cannot suffer this phrase*, Rom. 11. *ver.* 1) *Hath God cast away his people? God forbid*, &c. And yet the same Apostle in the same *ch.* at the 15. *ver.* saith, *If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?* and *ver.* 32. *For God hath concluded them all in unbeliefe, that he might have mercy upon all*: and was not the Nation of the *Jewes* quite cast off, when all the Tribes were thus concluded in unbeliefe? or will you say, that they have still continued the people of God under the Gospel, as well as under the Law? if you will not, you must needs grant, that the Nation is quite forsaken, quite cast off, although not so forsaken, not so cast off, as never againe to be received to mercy; although some particular *Jewes* be not cast off, as some particular *Gentiles* were not secluded before Christs comming. And thus having made a shift to passe through almost halfe this note, you leave the Reader in the briars, and step over all the rest, as too rough for your handling.

Israel's Redemption.

30. And yet there want not some, who by the words [*All Israel*] in the 26. of the *Romans*, understand onely the Church of the *Gentiles*, to which some of the *Jewes* should be united: but if the obvious and simple meaning of the 28, 29, 30, 31, and 32. *verses* following, will not suffice to discover the weaknesse (that I say not wilfulnesse) of this interpretation; yet surely to any man that is not without reason, the reasons which *Wendelinus* (in the 19. *chap.* and 2. *Section* of his naturall contemplations, at the 391. page) brings to the contrary, will give abundant satisfaction. For first the Apostle doth apparently distinguish the *Jewes* from the by the word [*Israel*] when he saith, that *blindnesse is in ed to Israel, untill the fulnesse of the* Gentiles *be come in*. And

therefore

therefore I much doubt, whether he would in the very next line, by the same word indifferently comprehend both *Jewes* and *Gentiles*: especially seeing the *Israel* that is to be sav'd must needs have relation to the *Israel*, that was before said to be in blindnesse. And then too, what is become of the mystery here spoken of, if the words, *And so all Israel shall be saved*, should not signifie such a conversion of the *Jewes*, as must follow the vocation of the *Gentiles*? for that some particular *Jewes* were at that time to be gathered to the Church, they knew before, seeing many such were then amongst them, some of which did first conveigh the Gospel to them. And therefore in my judgement, those Divines deale most sincerely with the text, who acknowledging the literall sense thereof, doe send us to that of *Isaiah* in his 66. *chap.* at the 8. *ver.* as to a plaine proofe of this opinion. *Who* (saith he) *hath heard such a thing? Who hath seene such things? shall the earth be made to bring forth in* w *one day, or shall a Nation be borne at once? for as soone as Sion travelled she brought forth her children.* Where the wonderfull and unheard of conversion of a whole Nation at once (such as never happened to any Nation of the *Gentiles*) together with the expresse mention of *Sion*, and the evidence of the following *verses* (should, me thinks, be motive enough to make any impartiall Reader understand this Prophecie of the *Jewes*; which yet implies not so much a returne of the whole Nation to their Countrie as to their God, and therefore could not be fulfill'd by the returne of a part of them from *Babylon*; at which time too, the Kingdome of God, (that is, the true worship of God, the meanes by which that Kingdome is obtain'd) was amongst them onely, but hath since (according to our Saviours Prophecie in the 21 *chap.* of *Matth.* at the 43. *ver.*) been taken from them: and shall againe, according to this, be suddenly and extraordinarily restor'd unto them: as *Joel* also before intimated, by the plentifull distribution of Gods Spirit in the last dayes.

w Zech. 3. v. 9.

Mr. Petrie's Answer.

All this Section fights against vaine imaginations: for (as it is said) by all Israel *we understand not the* Gentiles *onely, but the seed of the Promise, that is, the faithfull Jewes, and others in all Nations. As for that Prophecie,* Esa. 66. 8. *was it not fulfill'd truly (albeit not fully) when the believing Church travelled, and brought forth so great multi-*

tudes,

tudes in one day, as may be called a Nation, pag. 3000. and 5000. converted in a day. Act. 2. 41. and p. 4. and the people with one accord gave heed unto those things, which Philip spake, and they who all had given themselves unto Simon Magus from the least to the greatest, believed and were baptized both men and women, chap. 8. 6. and chap. 19. 17. 18. this was knowne unto all the Jewes and Greeks dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified, and many believed, and ver. 20. so mightily grew the word of God and prevailed, not onely at Ephesus, but almost throughout all Asia, ver. 10. and 26. besides many other passages, and other great and miraculous conversions, whereof we read in Ecclesiastical Histories. So that what was a wonderment unto Eusebius the faithfull in his time (who hath heard such a thing) hath been truly done many a day before these our dayes; the evidence whereof we thinke, should be motive enough to make any partiall or unpartiall Reader understand that Prophecie generally; and so much the rather that (by this Author's owne confession pag. 33.) it implyeth not so much the returne of the whole Nation to their Country, as to their God: it is certaine, it was in part fulfilled at their returne from Babel: for then they reared up their walls, they planted Vineyards, &c. but it is a grosse opinion to thinke, that all the particulars of these Prophecies should be fulfilled (in a proper acception of the words) at one and the same punctum of time: and it is as vaine to thinke, that that Prophecie of Joel concerning the plentifull powring downe of the Spirit could not be fulfilled by the accomplishment of our Saviours Prophecie, Matth. 3. 11. 13. there is no dependance of this Prophecie on the words of Joel, and every one who hath eyes may see, that our Saviour speakes not there of the temporall Kingdome of the Jewes, but of the Gospel, saying the vulleth is the Kingdome of God, and he saith, It shall be taken from them, and another Nation shall bring forth the fruits of it: their temporall Kingdome was taken from them already; and these last words cannot be understood of any temporall Kingdome: neither were these Romans who destroyed Jerusalem, more devoute then the Sabbaths Jewes.

Reply.

As the last part of the note, so the first part of this Section was too strong for your pallet, and therefore it was high time for you, to cry out, [all this Section fights against meere imaginations,] of which kind of answere you have a very pregnant fancie. But as

waine

vaine as they are, they have made the greatest Scholars in Christendome to confesse, that a generall conversion of the *Jewes* is here foretold by the Apostle; and to deny, that no more but a partiall and successive conversion of them with the *Gentiles*, throughout the whole time of the *Gentiles calling*, is here meant, as you would have the Apostle understood. For *I would not Brethren that ye should be ignorant of this mystery*, &c. saith St. *Paul*, what? was it a *mystery*, that some *Jewes* were then joyn'd with the *Gentiles* in the Church of Christ? or shall we thinke, that the Apostle would admonish them not to be ignorant of that which they could not be ignorant of? to wit, that some *Jewes* as well as the *Gentiles*, were then to be converted: No doubtlesse, but to be mindfull of that, which being a mysterie they were ignorant of, untill he had now reveal'd it unto them; to wit, the conversion of *All Israel*, of the whole Nation when the fulnesse of the *Gentiles* should come in. And as I have before shewed, that *Israel* here is properly to be taken, so I dare say, that you cannot alledge any text of Scripture, that will justifie the mysticall acception of it, if it be throughly scan'd. And whereas you say [*thus the Prophecie, Esa.* 66. *ver.* 8. *was fulfilled truely* (*albeit not fully*) *when the believing Church travailed, and brought forth so great multitudes in one day, as may be called a Nation, as* 3000. *and* 5000. *Acts* 2. 41. *and* 4. *ver.* 4. *and chap.* 5. *ver.* 6. *and chap.* 19. *ver.* 10. 17. 18. 20. 26. *besides other great and mirandous conversions, whereof we read in Ecclesiasticall Histories*] Certainly your application failes you very much. For first the Prophet speaks of the conversion of a whole Nation, not of halfe a Nation; and much lesse of so small a number, as you (to maintaine your cause) would perswade us to take for a Nation. Secondly, he speaks but of one Nation (to wit, the Nation of the *Jewes*) and not of the *Jewes* and *Gentiles* both; as you in these instances doe interpret him. Thirdly, he speaks of *Sions* travelling, when she should returne from her unbeliefe (as the contemporating Prophecies in the same chapter doe shew) and not before she fell into unbeliefe; as the conversion of the *Jewes* which I mention, was. And fourthly, the conversion he foreshewes, is to be so sodaine, that it is said to be performed [*at once*] which cannot be affirmed of a conversion of any ordinarie continuance, and how then can it be affirmed of a conversion of so many yeares and ages,

as

as you underſtand it of, in applying it to the whole time under the Goſpel? For ſuppoſe that a great ſumme of mony were to be paid to you [*at once*] would you give the creditour leave to make this conſtruction of it, that it was to be paid by him and his heirs, to you and your heires, untill it were all paid? doubtleſſe you would not: and yet as if all the time betwixt Chriſts firſt and ſecond comming, were not time enough to be underſtood by [*one day, and at once*] you tell us too [*It is certaine, it was in part fulfill'd at their returning from* Babel, *for then they reared up their walls, they planted Vineyards, &c.*] Who ever heard of ſuch a large [*at once?*] of an [*at once*] to begin at the deliverance of the *Jewes* from *Babylon*, and to continue to the next appearing of Chriſt? what? could the Prophet have made the ſpeedie execution of that he ſpeaks of, a matter of ſo great admiration, if it ſhould have been any long time in fulfilling? or ſhall we ſay, that *Adino* the Exnite, who lift up his *Speare againſt eight hundred, whom he ſlew at one time*, did it at ſo many ſeverall times as there were men ſlaine by him? 2 *Sam.* 23. *ver.* 8. or that when *Abraham* ſaid, *Let not the Lord be angry, and I will ſpeake yet but this once*, Gen. 18. *ver.* 32. it is to be underſtood that he ſpake more then that once? or that when the Lord ſaid unto *Joſhua*, *Ye ſhall goe about the City once*, Joſh. 6. *ver.* 3. it was to be done many times together? (for in all theſe texts there are the ſame words in the originall, as are here in the Prophet) were not this moſt wilfully to contradict the text? and yet you can very modeſtly, reverently, and righteouſly affirme that [*It is certaine this* [*once*] *was in part fulfill'd at the* Jewes *returning from* Babel.] But where are the reaſons that prove this certainty, ſeeing there is neither in this verſe, nor in the whole chapter, any mention of *Babylon*, or of walls and Vineyards? and if there had been mention of rearing up their walls and Vineyards: how could you underſtand it properly here, who take it figuratively, *Amos* 9. *ver.* 14.? ſo that all this being laid together, to wit, that this Prophecie doth ſpeake of the converſion of a whole Nation, of but one Nation, of a Nation formerly given up to unbeliefe, and at once againe to return to the truth; it ſhould me thinks, be motive enough to make any partiall or impartiall Reader, to underſtand the accompliſhment of it particularly of the Nationall converſion of the *Jewes* onely, by the plentifull effuſion of Gods Spirit upon

on them before the great and terrible Day of the Lords appearing, as *Joel* hath prophecied. And as for that which followes, any one that hath but halfe an eye may perceive how well your eye-sight serv'd you, when you conceived, that the Prophecie *Matth.* 21. *ver.* 43. was alledged by me to prove the temporall Kingdome of the *Jewes*; who have alledg'd it onely as a reason to shew, that this Prophecie of *Isaiah* could not be fulfill'd at the returning of the *Jewes* from *Babylon*, because the meanes of salvation (the Kingdome of God, as our Saviour cals it) was then amongst them only, of which they were to be destitute before the accomplishment of this Prophecie, which shewes their conversion to it againe. And he may perceive too how you take *non causa pro causâ*, how injuriously you impute unto me the alledging of the accomplishment of our Saviours Prophecie, to shew that *Joels* Prophecie was not fulfill'd, which was indeed before prov'd by such reasons as you could not answer.

Israel's *Redemption.*

Chap. III.

Of the surviving Gentiles *subjection unto, and communion and fellowship with the* Jewes, *in the knowledge and worship of God.*

YOu have hitherto heard of the deliverance and happinesse of the *Jewes* onely; I shall now acquaint you with their partakers, which shall be such as are left of the Nations, that are then to be destroy'd, as you may see in the 66. chapter of *Isaiah* at 15. and 19. *verses. Behold, the Lord will come with fire, and with his Chariots like a whirle-winde, to render his anger with fury, and his rebuke with flames of fire, for by* [a] *fire, and by his sword will the Lord plead with all flesh, and the slaine of the Lord shall be many. And I will set a signe among them, and I will send those that escape of them, unto the Nations, to* Tarshish, Pul, *and* Lud, *that draw the bow, to* Tubal *and* Javan, *to the Isles afarre off, that have not heard my fame, neither have seene* 7, 8, &c. 31.

[a] Ezek. 39. v. 4, 5, 6, &c. Mal. 4 ver. 1. Psal. 50 v 3. 2 Thess 1. v. 8.

my glory, and they ſhall declare my glory among the Gentiles. And they
7 Iſa. 18. v. 7: ſhall bring all your brethren for an offering unto the Lord, out of all Nations, upon horſes, and in Chariots, and in Litters, and upon Mules, and upon ſwift beaſts to my holy Mountain Jeruſalem, ſaith the Lord, as the children of Iſrael bring an offering in a clean veſſell into the houſe of the Lord. And I will alſo take of them for Prieſts, and for Levites, ſaith the Lord. For as the new Heavens, and the new earth, which I will make (to wit, at the judgement of the dead, when this Heaven and Earth ſhall paſſe away, as it is in the 20. chap. of the Revelation 11. ver. and in the 21. chap. at the 1. ver. as theſe) ſhall remaine before me, ſaith the Lord; ſo ſhall your ſeed and your name remaine; (to wit, after their foreſaid returne from captivitie) And it ſhall come to paſſe, that from one new Moone to another, and from one
b Pſal. 68. ver. 29. 31. Pſal. 100. v. 1, 2. 4.
a Iſa. 53. v. 12.
b Jer. 12. ver. 14, 15, 16, 17.
c Dan 7. ver. 18. 21. 27.
d Iſa. 55. v. 5. Zech. 2. v. 9. 12.
e Ezek. 39. ver. 10.
f Iſa. 49. v. 6. chap. 60. v. 3. 1 Tim. 2. v. 4.
g Pſal. 45. v. 9. Hoſea 2. v. 18.
Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord, and they ſhall go forth and look upon the carkaſſes of the men that have tranſgreſſed againſt me; for their worme ſhall not dye, neither ſhall their fire be quenched, and they ſhall be an abhorring to all fleſh. Read alſo in the 61. chap. the a 4, 5, 6, 7 verſes, and in the 60. chap. the 9, 10, 11, b 12, 14, 15, 16 verſes, and in the 49. chap. the 22, 23. ver. and in the 25. chap. the 6, 7, 8. verſes, and in the 14. chap. the c 1. d 2. e 3. ver. and in the 2. chap. the f 2, 3, g 4. verſes. The ſame Prophecie alſo you may finde in the 4. chapter of *Micah*, at the 1, 2. verſes; and not much unlike unto this, is that in the 8. ch. of *Zechariah*, at the 20, 22, 23. verſes, and that in the 14. chap. at the 16, 17. ver. &c.

Mr. Petrie's Anſwer.

It is now manifeſt, that theſe forenamed Prophecies are not of the earthly proſperity of the Jewes onely, and we know certainly, that the Gentiles are partakers with the Jewes: ſo that the proofe of this point is needleſſe, and nevertheleſſe he fillesh up ſome pages with Prophecies to this purpoſe.

Reply.

Now we are come to the Prophecies that decide the difference, for the very ground of the controverſie is, Whether the *Jewes* and *Gentiles* are already joyn'd into one Church; which you affirme, and we denie, and yet both agree that theſe Prophecies doe foreſhew their uniting. And what then doe they ſay of it? certainly they

they say not, that the *Jewes* and *Gentiles* were united into one Church, whilst the Church was amongst the *Jewes* onely, and some *Gentiles* were cal'd into it; as it was before Christs coming: neither doe they say, that they are united into one Church, whilst the Church is to be amongst the *Gentiles* onely, and some *Jewes* called into it; as it hath been since Christs coming: but this they say, that at their uniting, the whole Nation of the *Jewes*, and all Nations of the *Gentiles* that are left shall worship God alone before the same time at *Ierusalem*. This they shew of themselves, and compar'd with the Prophecies which concerne our Saviours reigne on earth, they infallibly declare so; that at their uniting, all Nations in the world shall make but one Church and Kingdome under the government of our Lord Jesus Christ: which is enough to shew, that in the ensuing discourse you doe but vainly kick against the pricke, and manifestly obstinate apostatie from the truth. But least the unlearned Reader should mistake molehils for mountaines, and shadowes for substances, we must proceed to examine your Answers. And first you tell us [*It is now manifest, that these forenamed Prophecies are not of the earthly prosperity of the Jewes only.*] What? is it manifest that these forenamed Prophecies speake not onely of the prosperity of the *Jewes*, because the prosperitie of those dayes belongs not to the *Jewes* onely? because I say, these Prophecies here doe shew that the *Gentiles* shall be partakers with them in the peace, piety, and plentie of that time? who sees not this *non sequitur*, the independencie of this inference? These last Prophecies shew, that the prosperous estate of the *Gentiles* shall be dependent on their voluntary submission to, and union with the *Jewes*; therefore those forenamed Prophecies touching the *Jewes* returne unto, and prosperitie in their owne Land, are not of the prosperitie of the *Jewes* onely: such bald untruths and sophisticall Arguments doe stop many a breach in this worke of yours, and help very much to gaine the simple, and to hold up the confidence of the prejudicate Christian. You goe on, and say [*we know certainly that the Gentiles are partakers with the Jewes.*] Partakers? of what? of the happinesse which the accomplishment of the Prophecies here alledged, was to bring forth unto them? You must first prove, that these Prophecies are fulfill'd, before you can affirme, that they are partakers of the contempo-

uting happineſſe reveal'd in them, and unleſſe you meane that they are partakers with them of the happineſſe foreſhewed in theſe Prophecies, you doe but equivocate, in ſaying, [*that the* Gentiles *are partakers with the* Jewes.] And yet you conclude, [*ſo that the purpoſe of this point is needleſſe, and nevertheleſſe he filleth up ſome pages with Prophecies to this purpoſe.*] Doubtleſſe this is ſpoken of purpoſe to baffle the Reader from a ſerious conſideration of the union which theſe Prophecies ſpeake of, which is ſo obvious, that every ordinary apprehenſion may of it ſelfe perceive, that it is not yet accompliſhed; and this you knew very well, and therefore have not ſo much as quoted the Chapters, or bookes where theſe Prophecies are reveal'd. Was not this after all your braving, to plead guilty? For if this poine was needleſſe, you might ſo much the rather have afforded the Reader a ſight of, or at leaſt a direction unto the Prophecies ſo needleſſely alledged, ſeeing you could not have wiſht for a greater advantage againſt me. But when you paſſe over the former Prophecies untoucht, and keep theſe wholly out of ſight, who will not conclude from hence, that you could not poſſibly diſprove the proper and hiſtoricall accompliſhment of them? and conſequently, that the time of their accompliſhment, is not yet come?

Iſrael's *Redemption.*

32. I know that moſt of theſe Prophecies are chiefly interpreted of the joyning together of the *Jewes* and *Gentiles* in one Church, and rightly.

Mr. Petrie's Anſwer.

If they be chiefly, and rightly interpreted ſo, why ſhould we not acquieſce? ſhall we goe about to interpret them unrightly? that were to put out our eyes, and deceive our ſelves and others.

Reply.

As I ſay, that Interpreters doe rightly affirme, that theſe Prophecies doe concerne the joyning together of the *Jewes* and *Gentiles* into one Church: ſo I ſay alſo that they doe wrongfully apply the accompliſhment of theſe Prophecies to the time of the ſubſtituted *Gentiles* calling. And therefore by your fallacious dividing of theſe words from that which followes, you doe wilfully put out your owne eyes, that ſo you may the better beguile others of the truth. For firſt the union foreſhewed in theſe Prophecies is

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not to begin, untill the Nations which shall oppose the *Jewes* after their returne be miraculously overthrowne at the comming of our Lord Jesus Christ, as the foresaid Prophecie of *Isaiah, chap.* 66. at the 15, 16, 19. *ver.* &c. compar'd with the 38. and 39. *chapters* of *Ezek.* with the 3. *chap.* of *Joel*, and with the 19. *chap.* of the *Rev.* at the 11, 12, 13, 14, 15. &c. doth plainly declare. And secondly, at the accomplishment of the union forethewed by these Prophecies. All Nations must goe up to worship before the Lord at *Jerusalem*; as the latter part of the 66. *chapter* of *Isaiah* doth shew, to which we may adde the Prophesies in the 8. *chap.* of *Zecha.* at the 20. *ver.* &c. and in the 14. *chap.* at the 16. *ver.* &c. The words are, *Thus saith the Lord of Hosts, it shall come to passe, that there shall come people, and the Inhabitants of many Cities: and the Inhabitants of one City shall goe to another, saying, Let us goe speedily to pray before the Lord of Hosts, I will goe also; yea many people, and strong Nations shall come to seeke the Lord of Hosts in* Jerusalem, *and to pray before the Lord. Thus saith the Lord of Hosts, In those dayes it shall come to passe, that ten men shall take hold, out of all Languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will goe with you, for we have heard, that God is with you. And it shall come to passe, that every one that is left of all Nations which came against* Jerusalem *shall even goe up from yeare to yeare, to worship the King the Lord of Hosts, and to keep the feast of Tabernacles: and it shall be that who so will not come up of all the Families of the earth unto* Jerusalem, *to worship the King the Lord of Hosts, even upon them shall be no raine.* And thirdly, at the accomplishment of this union, the *Jewes* shall not seeke unto the *Gentiles*, but the *Gentiles* in generall unto the *Jewes* onely, for instruction in the wayes of God, as *Isaiah* saith, *chap.* 2 *ver.* 2. and 3. and *Micah. chap.* 4. *ver.* 1. and 2. *It shall come to passe in the last dayes, that the mountaine of the Lords house shall be established in the top of the mountaines, and shall be exalted above the hills, and all Nations shall flow unto it; and many people shall goe and say, Come yee, and let us goe up to the Mountaine of the Lord, to the house of the God of Jacob, and he will teach us his waies, and wee will walke in his pathes, for out of* Sion *shall goe forth the Law, and the word of the Lord from* Jerusalem. And fourthly, at the accomplishment of this union (and throughout the whole time of its continuance, which is expreſt *Rev.* the 20. *ver.* 2, 3.) there is to be an uninterrupted peace-

peace over all the world, as the following words of the foregoing prophecy of *Isa.* & *Micah*, doe manifest. *And he shall judge amongst the Nations, & shall rebuke many people, & they shall breake their swords into plowshares, & their speares into pruning hookes, nation shall not lift up sword against Nation, neither shall they learne warre any more.* With which agreeth that of *Hosea* chap. 2. ver. 18. *In that day I will make a Covenant for them, with the beasts of the field, and with the fowles of Heaven, and with the creeping things of the ground. And I will breake the bow, and the sword, and the battell out of the earth, and will make them to lie downe safely.* And to this wee adjoyne the prophecy *Psal.* 46. 8, 9. *Come behold the workes of the Lord, what desolations he hath made in the earth. He maketh warres to cease unto the ends of the earth, he breaketh the bow, and cutteth the speare in sunder: he burneth the chariot in the fire.* And fifthly, at the accomplishment of this union, the converted Jew shall not be governed by the ecclesiastical and civill lawes of the *Gentiles*, as it is now; but the *Gentiles* by the ecclesiastical and civill lawes of the *Iewes*; as is before shewed by their going up to *Ierusalem* to worship, and to be instructed in the wayes of the Lord. And as touching their civill government, it is further evidenced by the prophecies in which the *Gentiles* great subjection to the *Iewes* is revealed. Of which sort are the prophecies, *Isaiah* chap. 14. 1, 2. chap. 49. 22, 23. chap. 60. 9, 10, 11, 12. &c. and chap. 61. 4, 5, 6, 7. And thus, good reader, thou hast the true sense and scope of the prophecies, with which (as M^r *Petrie* saith) I have needlessly filled many pages; and doubtlesse it was very needfull for him to say so, seeing their perspicuity is so irresistible, that he could finde no mysticall paraphrase against it, to puzzle thee withall.

Israel's Redemption.

33. But to say, that this is now fulfilled, in the time of the substituted *Gentiles* vocation, is to overthrow what was before affirmed, and to take great paines to beguile our selves and others of the truth: it is, I say, to put out our own eyes, and bid others follow us; for S^t *Paul* in the 11. of the *Rom.* tells us plainly, that the *Iewes are broken off from their Olive tree*: and that *we are grafted in for them*: that they are *cast away*: that they are *hardened*: *that God hath concluded them all in unbeliefe*: *and that through their fall salvation is come unto us, to provoke them to* [b] *jealousie*. And therefore it cannot possibly

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bly be maintained, that the Jewes and Gentiles are as yet, one sheepfold. Joh. 10. 16.

Mr Purids Answer.

The Apostle saith not, that all the Jewes are beleevers, but rather the contradictory, ver. 2. and 5. neither saith he, that God hath shut up all the Jewes in unbeliefe, that he might have mercy upon all the Jewes: but (as our former translation saith, conforme to the originall) God hath shut up all in unbeliefe that he might have mercy upon all: whereunto the words of the same Apostle Gal. 3. 22. The Scripture hath concluded all under sinne, that the promise by faith in Jesus Christ might be given to them who believe. Here the Apostle is not speaking of the Jewes onely, but generally both of Jewes and Gentiles; and so Iarre must be worse to be extended thereto, seeing he is speaking of them, ver. 30. and 31. and so the meaning is ver. 32. is, he saw the counsell of God to suffer both Jewes and Gentiles so fall into unbeliefe in disobedience (as the word Apeitheia likewise imports, and the word sunekleisen Gal. 3.) that he might save all his elect both of Jewes and Gentiles after one way, not by their workes, but of his mercy onely. And therefore I cannot possibly conceive, how a man of understanding, can bring or receive such a conclusion out of these words, as this, It cannot possibly be maintained, that the Jewes and Gentiles are as yet one sheepfold. For besides the fallacy of the consequence, the conclusion is contrary to the expresse words of Scripture, especially, Ephes. 2. 11. Remember that ye being in time past Gentiles in the flesh, who were called uncircumcision by that which is called the circumcision in the flesh made by hands — but now in Christ Jesus ye who sometimes were farre off, are made nigh by the blood of Christ: for he is our peace, who hath made both one, having broken downe the mid-wall — for to make in himselfe of twaine one new man: And who will deny, that the beleevers now living among the Gentiles are members of the same body with Church universall, whereof Abraham, Jacob, David, Ezekias, Paul and others were? now then, even now Jewes and Gentiles are one fold.

Reply.

What the Apostle affirmes we deny not, and therefore we say not that every family amongst the Jewes, and every Jew of every family, was cast away, was broken off from their Olive. But whereas the Apostle saith, If the fall of them be the riches of the world, ver. 15. and, As concerning the Gospel they are enemies for your sakes, ver. 28.

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and, *God hath concluded them all in unbeliefe, ver.* 32. Theſe paſſages wee underſtand with the Apoſtle to be meant of all the Tribes, though not of all of every Tribe. I ſay, with the Apoſtle, for ſo generall was the unbeliefe of the *Jewes* even in St. Pauls time, that *chap.* 10. 2. he ſaith, *Brethren, my heart's deſire and prayer to God for Iſrael is, that they may be ſaved. For I beare them record, that they have a zeale of God, but not according to knowledge.* And in the 13. and 14. *verſes* of this *chap.* he hath theſe words of them. *For I magnify mine Office; If by any meanes I may provoke to emulation them which are my fleſh, and might ſave ſome of them.* Not any one Tribe, but here and there ſome, (yea but ſome in all, here and there) amongſt the Tribes. And your flying to the former tranſlation of the 32. *ver.* as to a refuge againſt the evidence of the laſt tranſlation, will not ſerve your turne; ſeeing the words in the originall are τους παντας, which are more fully and more fitly rendred by [*them all*] then by [*all*] onely. And the [*them all*] in the 32. *ver.* muſt needs have relation to the *Jewes* onely expreſt in the third perſon by [*their, theſe, and they*] in the 30. and 31. *verſes.* And not to the *Gentiles* expreſt in the ſecond perſon, by [*ye, and, your.*] And the reaſon you bring to prove, that the 32. *ver.* muſt be extended to *Jewes* and *Gentiles* both, to wit, [becauſe the Apoſtle in the 30. and 31. *verſes* is ſpeaking of both,] is of no force at all, ſeeing he ſpeakes of the *Gentiles* as beleevers, and of the *Jewes* as unbeleevers. And therefore might well ſay of the Tribes who were then left in unbeliefe, *For God hath concluded them all in unbeliefe, that he might have mercy upon all.* But of the *Gentiles* who had then obtained mercy (through the *Jewes* unbeliefe) he could not affirme this. Neither will the text which you have alledged out of *Gal.* 3. 22. (as parallell to this in the former tranſlation) any thing availe you. For there is a vaſt difference betwixt theſe propoſitions. *The Scripture hath concluded all under ſin.* And, *God hath concluded all in unbeliefe.* The firſt is univerſally, and actually true; ſeeing all men are ſinners; as well beleevers, as unbeleevers. But the laſt is not univerſally, and actually true; ſeeing all men are not unbeleevers, nor ever were ſince the firſt promiſe of a Saviour. Yea the Apoſtle ſaith *Gal.* 3. that *the Scripture hath concluded all under ſinne,* for this very cauſe, to wit, *that the promiſe by faith of Jeſus Chriſt might be given to them that beleeve.* That is, to them that are not concluded in unbeliefe, albeit they

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are concluded under sin. And therfore it must needs be granted, that the 32. *ver. Rom.* 11. is applyed by the Apostle to some men onely, and not to all; to wit, to the unbeleeving *Jewes* in opposition to the beleeving *Gentiles*. And consequently must of necessity too be meant of all the Tribes, none excepted; because it cannot be meant of all *Jewes*, none excepted. And if this be not evidence enough to make you understand the 32. *ver.* of the *Jews* onely, wee have undeniable experience to helpe clear your eye-sight: For tell us, what are the many numerous multitudes of the unbeleeving *Jewes* dispersed at this day amongst the Nations of the *Gentiles*? are they the Nation of the *Jewes*, or are they not? if they are, then were all the Tribes concluded in unbeliefe; if they are not, then tell us what Tribe, or Tribes are wanting, that fell not, or continued not in unbeleife with the rest. For surely in the opinion of great Divines the Holy Ghost hath reckoned up by St. *John Rev.* 7. all the Tribes as remaining, and to be converted, not long before the destruction of the Beast and false Prophet. And therefore it is somewhat hard to conceive, how a man of such understanding as you conceite your selfe to have, could notwithstanding so much evidence of Scripture and experience condemne this conclusion. Therefore it cannot possibly be maintained, that the *Jewes* and *Gentiles* are as yet one sheepfold. And as for the fallacy of consequence, let the reader judge, whether it be on our part, who say, that the *Jewes* and *Gentiles* shall not be united into one Church, until the whole Nation of the *Jewes* be converted, and the foresaid prophecies accomplished: or on yours, who granting, that these prophecies doe foreshew their uniting, doe affirme that they are already thus united, although not one of these prophecies be fulfilled, nor any one Tribe converted. But to prove that the *Jewes* and *Gentiles* are united into one Church, you alledge [*Ephe.* 2. *ver.* 11. *&c. Remember that yee being in times past Gentiles in the flesh—that at that time yee were without Christ—but now are made nigh by the blood of Christ—who hath made both one, and broken downe the midwall of partition betweene us—for to make in himselfe one new man.*] And is St. *Paul* then contrary to himselfe? what? would he have wisht himselfe accursed from Christ *for his brethren, his Kinsmen according to the flesh, Rom.* 9. *ver.* 3. or would he have said, *that going about to establish their owne righte-*

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confeſſe, they had not ſubmitted themſelves to the righteouſneſſe of God. chap. 1. v. 3. or *Even ſo have theſe alſo now not believed, that through your mercy they alſo may obtaine mercie,* chap. 11. ver. 31. would he have ſaid all this of the *Jewes* (and much more to this purpoſe) if the *Jewes* and *Gentiles* had then equally embrac't the Goſpel? If the Tribes had been alreadie one bodie, or then likely to become one bodie with the believing *Gentiles?* doubtleſſe he would not. And therefore, First I may ſay, that theſe words [*who hath made both one*] are to be referr'd to the meriting cauſe or purchaſe of their union alreadie wrought on Chriſt's part, by the ſhedding of his blood for them: and not to the actuall accompliſhing of this purchaſed union in them; which was to be performed in the time fore-appointed by God for it. For as in the 6. *ver.* of this *chapter,* where the Apoſtle ſaith likewiſe in the pretertenſe. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* The words could not be meant *de facto,* of the actuall poſſeſſing of theſe heavenly places by the Saints then on earth: but *de jure,* of their right unto them by Faith in Chriſt, in like manner he might ſay, that Chriſt had made the *Jewes* and *Gentiles* [*one*] by purchaſing their union, by paying the price of their reconciliation with God, and amongſt themſelves, although it were not to be fulfill'd by an actuall diſpenſation of it unto them, untill the fulneſſe both of the *Jewes* and *Gentiles* ſhould come in, as it is *Rom.* 11. *ver.* 12. 25. Or ſecondly, I may ſay (as you your ſelfe determine of the union betwixt the two people in your anſwer to my next words) that the union the Apoſtle here ſpeaks of, is not to be underſtood of an actuall union betwixt the *Jewes* and *Gentiles* then living: but of an actuall union betwixt the Church of the *Gentiles* then begun under the New Teſtament, and the Church of the *Jewes* formerly gathered under the Old Teſtament, (both which were to make one new man, that is, that one glorified Aſſembly and myſticall bodie of Saints which ſhall come with Chriſt their head at his next appearing. Whereas the union which wee treat of, and which is fore-ſhew'd by the preceding Prophecies, is to be of all Nations on earth in one viſible Church. And thirdly as I ſay not, that all the *Jewes*, but all the Tribes were concluded in unbeliefe, ſo I denie not that the firſt fruits of the *Jewes* under the Goſpel are joyned unto the Church of the *Gentiles*; but I de-

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nie that this is such an uniting of the *Jewes* and *Gentiles* as the preceding Prophecies doe reveale, or that it is any more an uniting of them into one Church, then the calling of the believing *Gentiles* before Christs comming, was an uniting of the *Jewes* and *Gentiles* into one Church, and therefore I thus retort your following Argument against your selfe. Who will denie, that the believing *Gentiles* living amongst the *Jewes* before Christs comming (yea before the foresaid Prophets dayes) were members of the same bodie and Church universall, whereof *Abraham*, *Jacob*, *David* and others, were members also? then therefore (by this Argument) even then the *Jewes* and *Gentiles* were one fold.

Israels Redemption.

And as for those which were converted at the first preaching of the Gospel, and at other times since, they are but the first fruits, and roote (as I may say) of the branches, and lump, which shall follow after them by a generall conversion: and therefore the calling of these can no more be accounted a conversion of the *Iewes*, then the calling of those *Gentiles* which were gathered to the Church before Christs nativitie can be taken for the conversion of the *Gentiles*; who were (as time hath shewne us) but the [ἀπάρχαι] the forerunners and pledge as it were of all those Nations, which were a long time after converted, by the ministry of the Apostles and their successours. 34.

Mr. Petris's Answer.

These who were converted at the preaching of the Gospel, howbeit they may be called the first fruits of the Gospel preached since the incarnation of Christ, yet they cannot be called the first fruits of the sheepfold, seeing the Patriarchs are the roote and members of the same bodie of Christ, as they are expressely call'd, Rom. 11.16. *being conferred with* ver. 28. They are beloved for the Fathers sake. *Next, there is a vast difference twixt the calling of the* Gentiles *under the Old Testament, and the calling of the* Jewes *under the New: for very few* Gentiles *were converted, even nothing in comparison of the converted* Jewes; *and albeit not so many* 1000. *have been converted as may be converted, yet that is no impediment of the union twixt the two people, which consists in the union of the Church under the Old and New Testament, even albeit never a Jew were converted.*

Reply.

In the firſt words of this anſwer, you ſay with me that the *Jewes* which were converted at the preaching of the Goſpel, may be cal'd the firſt fruits of the Goſpel: but whereas you adde [*yet they cannot be call'd the firſt fruits of the ſheepfold:*] you ſpeake of your owne; howbeit in ſuch a manner, as if I had affirmed, that they were the firſt fruits both of the Goſpel, and Sheepfold; (which had been a meere contradiction.) You ſay next, [*that there is a vaſt difference betwixt the calling of the* Gentiles *under the Old Teſtament, and the calling of the* Jewes *under the new: becauſe the* Gentiles *then converted, were very few, even nothing in compariſon of the converted* Jewes *ſince the Goſpel.*] And ſuppoſe the *Jewes* were more, yet ſeeing no one Tribe of the *Jewes* hath been converted ſince the incarnation of Chriſt, as no one Nation of the *Gentiles* was before the incarnation, why ſhould theſe firſt fruits of the *Jewes* (though more) be taken for the converſion of the *Jewes*, rather then thoſe firſt fruits of the *Gentiles* (though fewer) be taken for the converſion of the *Gentiles*? But yet it is but ſuppos'd by me, and but ſaid by you, that the *Jewes* converted under the Goſpel, are more then the *Gentiles* converted under the Law were. For moſt of the *Jewes* converted under the Goſpel are mention'd in the *Acts*, and beſides the many *Gentiles*, that became Proſelytes in the flouriſhing and powerfull eſtate of the *Jewes*, wee read *Heſter* the 8. *ver.* 17. that in the very time of their captivitie, *many of the people of the Land did Judaize* (as the originall hath it) that is, did turne to the *Jewes* Religion: and theſe [*many*] muſt needs be a great multitude, ſeeing the Land which *Ahaſuerus* reigned over, was divided into an hundred and ſeven and twenty Provinces, in all which the *Jewes* inhabited, as the Letters ſent into theſe Provinces, by *Haman* for their deſtruction, and by *Mordecai* for their deliverance doe witneſſe: and it is not unlikely, that as in all theſe Provinces the feare of the *Jewes* fell upon them, ſo in all theſe Provinces ſome were converted unto them. And in the very laſt dayes of the Jewiſh Church, *the multitude which came together* to heare *the Apoſtles ſpeake with other tongues*, were partly *Jewes*, and partly *Proſelytes*, *Acts* 2. 10. And therefore doubtleſſe the number of the converted *Gentiles* before Chriſts comming doth not come ſo much ſhort of the number of the *Jewes* converted ſince Chriſts

comming as you pretend: yea for ought that you or any man elſe can tell, they doe not onely equall but exceed the number of theſe *Jewes*. And laſtly, in ſaying [*that the union of the two people, of the* Jewes *and* Gentiles, *conſiſts in the union of the Church under the Old and New Teſtament*;] You doe herein grant, firſt, that the Church under the New Teſtament, is the Church of the *Gentiles*; and ſo not of the *Jewes* and *Gentiles* both, as it ſhould be, if it did proportionably conſiſt of the *Jewes* and *Gentiles*. And ſecondly, you doe herein grant, that the Apoſtles words, *Epheſ.* 2. *ver.* 11. &c. are meant of this union: for you cannot conceive, [*that the union betwixt the two people conſiſts in the union of the Church under the Old and New Teſtament*:] unleſſe you doe conceive withall, that the places which ſpeake of their union are ſo to be underſtood. And thirdly, you doe herein contradict the preceding prophecies (which you grant to foreſhew the ſame uniting of the two people) for theſe Prophecies doe plainely declare the uniting of the whole Nation of the *Jewes* with all the Nations of the *Gentiles* on the earth: and not the uniting of *Gentiles* under the Goſpel with *Jewes* under the Law; not the uniting I ſay, of one part of Chriſts myſticall bodie the Church then in heaven, with another part thereof newly cal'd to the Faith on earth.

Iſrael's Redemption.

And beſides, how the bringing of the *Jewes* out of all Nations 35.
upon horſes, and in Litters, and in Charrets, and upon mules, and upon mens ſhoulders, can beare any other but a literall ſenſe; or how *the vaile that is ſpread over all Nations*, can now be ſaid to be deſtroy'd, when as ſo many of them runne a whoring after their owne inventions, I cannot conceive. Yea, *Even unto this day*, ſaith St. *Paul* of the *Jewes* in his time, *when* Moſes *is read, the vaile is upon their heart. Never theleſſe, when it ſhall returne unto the Lord, the vaile ſhall be taken away.* 2 *Cor.* 3. *ver.* 15. and 16. But we ſee not yet *Iſrael* return'd (yea we ſee it fallen into more groſſe ignorance and ſuperſtition) and therefore the vaile is not yet taken away, and conſequently is not yet *deſtroyed from all Nations*.

Mr. Petrie's Anſwer.

Whether he cannot or will not conceive it may be doubted: many 1000. *have conceived both theſe: he gives no reaſon of his doubting in the former; and the cauſe of his doubting in the other is naught: for albeit the*

vaile

vaile be not taken away from all the Jewes, and from all of all the Nations (in which ſenſe it ſhall never be taken away, ſeeing the Church on earth is alwayes a mixt company) yet certainly it is taken away from the Jewes and all the Nations, to wit, ſo many of them, as turne to the Lord, which are ſo many as the Starres in heaven, that is, innumerable to men. For the grace of God that brings ſalvation hath appeared unto all men, Tit. 2. 11. And God who hath commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt: *ſo writes a* Jew *unto the* Gentiles, 2 Cor. 4. 6.

Reply.

The reaſon of my doubting in the former paſſage, is becauſe neither you, nor any other can give a reaſon ſufficient to prove, that the bringing of the *Jewes* for an offering unto the Lord out of all Nations, *upon horſes, and in Litters, and in Charrets, and upon mules, and upon ſwift beaſts, &c. to his mountaine at Jeruſalem*, is not to be taken in a proper ſenſe for the beſt reaſon you can ſhew, is (as it ſeemes) *that many thouſands have conceived theſe words in another ſenſe*, which is as good a reaſon to prove that other ſenſe to be the true ſenſe of them, as it is to ſay; that *Mahomet* was no falſe Prophet, becauſe many millions have and doe erroneouſly conceive him to be a true Prophet. And why did you not afford us a ſight of that other ſenſe, which ſo many 1000. have taken theſe words in: and of the important reaſons, that mov'd them ſo to doe? ſeeing you confeſſe *page* 10. that the Scripture is properly to be taken, unleſſe the proper ſenſe be diſſonant from the ſcope of the text, or contrary to the analogie of Faith, or honeſty of manners: neither of which hath been prov'd of the proper ſenſe of theſe words; nor of any of the Prophecies upon which you ſtrive ſo much to impoſe a figurative ſenſe. And as you have not brought a reaſon to remove my doubting in this former paſſage: ſo you have not prov'd, the reaſon of my doubting in the other, to be naught. For in ſaying, [*that albeit the vaile be not taken away from all the Jewes, and from all of all the Nations (in which ſenſe it ſhall never be taken away, &c.) yet certainly it is taken away from the Jewes, and from all Nations, to wit, ſo many of them as turne to the Lord, &c.*] In ſaying thus, you ſay nothing to the purpoſe: for was it not thus when the Prophet ſpake theſe words? was not

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the vaile then taken away from as many of the *Jewes*, and of other Nations, as were then turn'd unto the Lord? And when St. *Paul* ſaid, *Even unto this day, when* Moſes *is read, the vaile is upon their heart, nevertheleſſe when it ſhall returne unto the Lord, the vaile ſhall be taken away:* were there not then more *Jewes* converted to the Chriſtian Faith, then have been ever ſince? and yet the Apoſtle ſaith, that the vaile was then upon their hearts, and ſpeaks of the removing of it from them, as of a thing to be done, and not then done; although thoſe were then converted which God had appointed to be then converted. And therefore the Apoſtles words are to be underſtood of the removing of the vaile from all the *Jewes*, and not from ſome onely. And the Prophet ſaith likewiſe, *that God will deſtroy the Covering caſt over all people, and the vaile that is ſpread over all Nations*; which cannot be fulfill'd when onely a part of the vaile is deſtroy'd, as you underſtand it: but ſhall be, when the whole vaile is deſtroyed. And that it ſhall be wholly deſtroyed, the Prophecie of *Iſaiah, chap.* 2. *v.* 2,3. which ſhewes, *that all Nations ſhall goe up to the mountaine of the Lords houſe, to be taught in his wayes*; and the ſame Prophets words, *ch.* 11. *v.* 9. *for the earth ſhall be full of the knowledge of the Lord, as the waters cover the Sea.* And the Prophecies which ſhew that all Nations ſhal goe up to *Jeruſalem* to worſhip, doe with the preceding Prophecie joyntly teſtifie: and therefore this firſt clauſe of your parentheſis doth flatly denie, what God doth frequently affirme. And the Scripture which you have alledg'd, is us'd onely as a daring glaſſe to dazle the eyes of the heedleſſe or unlearned Reader, for that of *Tit. chap.* 2. *ver.* 11. hath relation to the ſeverall ages, Sexes, and conditions of men, as the preceding verſes doe ſhew: ſo that [*to all men*] there, is no more then to all ſorts of men, young, and old, male and female, Maſter and ſervant. And yet it might be true too, *that the grace of God that bringeth ſalvation, had then appeared unto all Nations*, in regard of the report and publiſhing of it amongſt them; as St. *Paul* ſaith, *Rom.* 10. *ver.* 18. although not in regard of any effectuall participation of it by them. And as for that text, in the 2 *Cor. chap.* 4. *ver.* 6. what doth it ſhew, but that God had reveal'd unto the Apoſtle and his Aſſiſtants, what they preach't unto others; to wit, *the knowledge of the glory of God, in the face of Jeſus Chriſt?* and *Quid hoc ad Rhombum*, what can you conclude from hence?

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36. Againe, I know no reaſon, why we ſhould give more credit to the metaphoricall interpretation of theſe Prophecies, then to the figurative expoſition which ſome preſume to put upon thoſe words in the 12. of *Zechariah*, at the 10. *ver.* although St. *John* in his 19. *chap.* at the 37. *ver.* hath alledg'd them as the onely [k] cauſe that our Saviours ſide was pierced: of which fact doubtleſſe there had been no neceſſity, if the Prophecie were not to be underſtood in a literall ſenſe; and to ſay with others, that it was thus fulfill'd in the Diſciples, who beheld our Saviours ſufferings, is not onely to rob the Prophecie of its right end, but alſo to make the Diſciples guilty of their Maſters death: for the text ſaith expreſſely, *They ſhall looke upon me whom they have* [l] *pierced.* Where alſo it followes, *And they ſhall* [m] *mourne for him, as one that mourneth for his onely Sonne, and ſhall be in bitterneſſe for him, as one that is in bitterneſſe for his firſt borne. In that day ſhall there be a great mourning in* Jeruſalem, *as the mourning of Hadadrimmon, in the valley of Megiddon.* But who can at the ſame time earneſtly bewaile that mans death, whoſe puniſhment they themſelves doe not onely procure, but ſcoffe at? as all that murdered Chriſt, did at his.

[k] Joh. 12. v. 39.

[l] Pſal. 22. v. 16. &c.

[m] Mat. 24. v. 30.

Mr. Petrie's Anſwer.

1. *He uſeth here rhetoricall termes, but certainly it cannot be conceived by his words, whether he takes them properly, or improperly: but we give no other interpretation of the Prophecies then be literall, that is, chiefly intended as he confeſſeth, page 37.*

2. *The Evangeliſt ſhewes that Prophecie of* Zechariah *to be properly fulfill'd in that part, that the ſides of our Saviour were pierced; and no Interpreter ſaith, that the reſt of that Prophecie was fulfilled at that inſtant; but we may juſtly thinke, that many of them who conſented unto his death did mourne for that their fault; ſeeing our Saviour prayed unto his Father to forgive them,* Luke 23. 34. *and the ſame Evangeliſt beareth witneſſe, that they who had crucified him, were at the preaching of* Peter pricked in their hearts, Acts 2. 23. 37. *whereby we conceive that that Prophecie was not fulfill'd in the Diſciples, neither in reſpect of the piercing his ſides, nor of looking to him at that time, (for they all fled away, except* John) *but in the* Jewes, *who indeed by wicked hands did crucifie him, and looked upon him, and afterwards* did mourne for him, as one who mourneth for his onely Sonne: and the mourning

ning was great, *when* 3000. *were together* pricked in their hearts. *Now consider whether this exposition be more consonant unto these words of the Prophet, or that other, whereby it is alledged, that all the* Jewes *who did not see him pierced, shall after so many hundred yeares mourne for their Fathers cruell and malicious contrivance: the former is fulfill'd in the same persons within the space of seven or eight weeks; and the other is not of the same persons, neither within the space of* 1600. *yeares, if at any time it shall be verified.*

Reply.

1. This is the second time that you cavill at my using of the word literall, for proper, although I herein speake but as Divines commonly speake, out of whom it were easie to fill up many pages with instances for the confirmation of this sense of the word. For what is the meaning of it in this Question, *An dogmata fidei ex solo Scripturæ sensu literali, non autem mystico, figurato & parabolico stabilienda sint?* thus it is propos'd by *Stagmannus*: and by *Brochmand* thus, *An dogmata fidei e solo sensu literali, non autem mystico stabilirí commodè atq; tutò possint?* and in the abridgement of the substance of Religion set forth by *Amandus Polanus*, page 127. concerning typicall Oracles, are these words. Of the first sort are they which are understood of both of them, that is, the type and the substance together, and are to be taken properly, or as they use to speake, literally, as Ex. 12. 45. *Ye shall not breake a bone of it.* And now who hath shewed himselfe the novice? have I, in following Divines in the use of this word? or you in carping at me for it? And whereas you boast [*that you give no other interpretation of the Prophecies, then be chiefly intended,*] it were well if you did not: but surely you cannot prove your mysticall sense to be the sense chiefly intended: neither doe I say that it is, in telling you, that Interpreters doe chiefly expound the preceding Prophecies of the joyning together of the *Jewes* and *Gentiles* into one Church: for as I grant that they doe rightly conceive of the subject of these Prophecies, in affirming that they concerne the uniting of the two people; so I allow not of the application of this union to the time of the substituted *Gentiles* calling, by their mysticall interpretations of them.

2. That the Evangelist alledgeth this Prophecie of *Zech.* as then fulfill'd, onely touching the piercing of our Saviours side, I wil-

raiſe mourne apart after their returning—(all facts that are very credible are not written:) And therefore on the contrary you have written here what is not credible. For is it credible that the mourning of 3000. is any way comparable to the ſolemne and univerſall mourning of all *Judah* and *Jeruſalem* for *Joſiah*, 2 *Chron.* 35. *ver.* 24,25. to which the mourning in this Prophecie is compared? Or is it credible that any of theſe *Jewes* who reſorted unto *Jeruſalem* out of ſo many Countries as are rehearſt, *Acts* 2. *ver.* 9, 10, 11. were of the Families of *David* and *Nathan*, when as the Tribe of *Judah* wat not then carryed into captivitie by the *Romans*? And if they mourned after their returne into their ſeverall Countries, into *Meſopotamia*, *Cappadocia*, *Pontus*, and *Aſia*, &c. this was out of the Land, whereas the mourning the Prophet foreſhewes is to be fulfill'd onely in *Ieruſalem*, and in the land of *Iudea*, and it is to be obſerved by men and their wives apart, and what circumſtance is there in the 2. *chap.* of the *Acts* from which you can gather, that any of the 3000. you ſpeake of, were women? yea it is to be obſerv'd by all the Families of the *Jewes* that remaine, that is, that are living at the accompliſhment of this Prophecie, and therefore the repentance of theſe 3000. could not poſſibly be the mourning here ſpoken of by the Prophet. You ſay next [*that this Prophecie doth concerne the* Jewes, *and chiefly the perſons that crucified their Saviour, but not onely, ſeeing even the* Gentiles, *&c.* And did you not tell us even now, [*that you give no other interpretation of the Prophecies then is chiefly intended?*] How then can you ſay here, that this Prophecie is chiefly meant of the *Jewes* in a proper ſenſe; and yet meant alſo of the *Gentiles* in a figurative ſenſe? is not this to give another ſenſe beſides that which is chiefly intended? and doe you thinke that both theſe ſenſes are intended? if ſo, how ſhall we know certainly which is chiefly intended? Surely to affirme that the Holy Ghoſt doth intend a double ſenſe in theſe Prophecies, is no ſmall errour; ſeeing it makes God to have, as it were a heart and a heart; to be I ſay, as a double dealer, who ſpeakes one thing and meanes another: and ſhall we conceit thus of God? God forbid, *Yea, let God be true and every man a lyar*: as truth then is but one, ſo doubtleſſe there can be but one true ſenſe of any place in the Scripture, but one ſenſe intended by God; and therefore to make the Scripture *Janus*-like to looke two wayes, is from man and not from

from God, and it is the readieſt way that I know to foment diviſion amongſt men. But there is yet the heavieſt charge behinde, for [*it is great impudence*, you ſay, *to affirme that Zech.* chap. 14. ver. 5. *and* 9. *ſaith Chriſt ſhall deſcend unto the* Jewes *to reſtore their Kindome, for there is not one word of reſtoring or of the* Jewes *Kingdome in theſe two verſes.*] And yet his deſcending and reigning over all the earth is expreſly foretold in theſe two verſes, and ſhall he come to be *King over all the earth*, and yet not reſtore the Kingdome of the *Iewes*? what City then ſhall be the royall Citie of this great King, if not *Jeruſalem*, whoſe extraordinarie reſtauration is promiſed in the verſes immediately following, and to which all the Nations ſhall goe up to worſhip, as the latter part of the chapter doth foreſhew? And what people ſhall be the choyceſt ſubjects of this great King, if not the Saints that ſhall come with him, and the *Iewes* (his brethren according to the fleſh) whom he ſhall then deliver from their enemies, as the judgement reveal'd in the 12, 13, 14, and 15. *verſes* doth declare? Certainly you muſt needs grant, that the Prophet hath here foretold the reſtoring of the *Iewes* (though he uſeth not theſe very words, which I ſay not) unleſſe you will denie that the 9. verſe is meant of our Saviours reigning on earth as man, and how can you doe this, when as the Prophet ſaith plainely, that our Saviour ſhall be King over all the earth after his deſcending to the earth, and not while he is in Heaven? Thus then the great impudence of my innocent aſſertion, is nothing but the graceleſſe imprudence of your cholerick accuſation; and this one Prophecie which firſt ſhewes our Saviours comming with all the Saints, and then his reigning over all the earth, doth infallibly prove all your anſwers to the other part of the Treatiſe, to be (as the anſwers to this) but meere ſhifts, and evaſions.

Iſrael's

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CHAP. IIII.

Of the reſtoring of the whole Creation to its originall perfection.

38. AND thus much of the felicity of that remnant of the Nations which ſhall outlive the reſt at the *Jewes* returne. Now a word or two of the alteration of the ſenſitive and ſenſeleſſe creatures at that time. *The wolfe*, ſaith *Iſaiah* in his 11. *chap.* at the 6. *ver. ſhall dwell with the Lambe, and the Leopard ſhall lie downe with the Kid: and the calfe, and the young Lyon and the fatling together, and a little child ſhall leadt hem. And the Cow and the Beare ſhall feed, their young ones ſhall lie downe together; and the Lyon ſhall eate* [o] *ſtraw like the Oxe.*

[o] Gen. 1. 30. ch. 6. 20, 21. *And the ſucking child ſhall play on the hole of the aſpe, and the weaned child ſhall put his hand on the Cockatrice den. They ſhall not hurt nor deſtroy in all my holy mountaine: for the earth ſhall be* [p] *full of the knowledge of the Lord, as the waters cover the ſea.* And in the 65. *chap.* at the 25. *ver. The wolfe and the Lambe ſhall feed together, and the lyon ſhall eate ſtraw like the bullocke: and* [q] *duſt ſhall be the ſerpents meate, they ſhall not hurt, nor deſtroy in all my holy mountaine, ſaith the Lord.* Where wee may obſerve againſt ſuch as underſtand by theſe expreſſions, the effects of preaching on the hearts of cruel minded men; that they are a part of thoſe prophecies, which concerne the *Jewes* deliverance, and therefore can have no relation to the calling of the *Gentiles*.

[p] Hab. 2. 14.

[q] Gen. 3. 14.

Mr *Petrie's* Anſwer.

As wee have nothing as yet of the felicity of the Nations at that imagined time; ſo theſe inſuing prophecies make nothing to that purpoſe, for in Iſa. 11. 10. *immediately after the forecited words it is ſaid, In that day there ſhall be a roote of* Ieſſe, *which ſhall ſtand up for an enſigne of the people: to it ſhall the* Gentiles *ſeeke, &c.* Marke 1. *he ſaith,* In that day: *ſo he conſigneth the preceding and following things into the ſame time.* 2 *He ſpeakes expreſſely of the calling of the* Gentiles, *as it is alſo cited* Rom. 15. 12. 3. *In the words preceding* ver. 1. *he ſpeakes of the firſt comming.*

of

of Chriſt; A rod ſhall come forth out of the ſtemme of Ieſſe, and a branch ſhall grow out of his rootes. 4. *In the words following that teſtimony, he ſpeakes of the calling of the* Jewes *and* Gentiles *together, as was exponed before. And therefore this prophecy concerneth not the* Jewiſh *Monarchy, and theſe words may be better exponed allegorically then properly.*

Reply.

As it is very untrue that you have had nothing from us of the felicity of the Nations in the day of the *Jewes* deliverance, for wee have brought you many unaccompliſhed prophecies out of Gods word to confirme it; ſo it is very true, that the reader hath had nothing from you of this felicity, ſeeing you have wholly conceal'd from him thoſe prophecies in which it is reveal'd. And theſe enſuing prophecies doe ſpeake of the reſtauration of the creatures both ſenſible and inſenſible at that time, for which purpoſe they were alledged, and not to ſhew the felicity of the Nations; which yet may well be gathered from the large mercy which God keepes in ſtore even for the dumbe and inſenſible creatures in that Day; in that day, I ſay, ſo frequently foretold by God, and not falſely imagined by us. But to prove that theſe prophecies doe not concerne the reſtoring of the ſenſible creatures to their primitive innocency at the redemption of the *Iewes*, you bring foure raw and trifling reaſons. For reciting the 10. *verſe, In that day there ſhall be a roote of Ieſſe, which ſhall ſtand for an enſigne of the people, to him ſhall the* Gentiles *ſeeke.* You bid us, [*Marke firſt, that he ſaith in that day, ſo he conjoynes the preceding and following things to the ſame time.*] And wee ſay that the reſtoring of theſe creatures to their originall perfection; the comming in of the fulneſſe of the *Gentiles*; and the redemption of the *Iewes* are all to be performed in that day. [*Secondly* (you ſay) *that he ſpeakes expreſſely of the calling of the Gentiles, as it is cited Rom.* 15. 12.] And wee ſay, that as ſome Nations of the *Gentiles* were for long agoe cal'd to the knowledge and obedience of the Goſpel; ſo at our Saviour's next appearing, all other Nations of the *Gentiles* ſhall be cal'd unto it. [*Thirdly*, you ſay, *that in the* 1. *ver. he ſpeakes of the firſt comming of Chriſt, A rod ſhall come forth out of the ſtemme of Ieſſe, and a branch ſhall grow out of his rootes.*] And this wee ſay too, and yet wee ſay with all, that as the foure verſes immediately following may as well, if not rather, be underſtood

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of his actions at his ſecond comming, then at his firſt: ſo all that follows in the 6, 7, 8, 9, 10. 12, 13. *ver.* &c. is to be fulfilled onely at his ſecond comming, which the firſt part of the 10. *ver.* ſpeakes of. And you may not thinke it ſtrange, that both the firſt and ſecond comming of our Saviour are revealed in the ſame *chap.* whenas wee finde them elſwhere revealed within the compaſſe of two or three *verſes*, as *Iſa.* 9. 6, 7. and *chap.* 52. 13, 14, 15. and in other prophecies. Yea you doe ſeeme to me to acknowledge it, in that you forſake the 10. *verſe* (out of which you gather your two former obſervations, and) in which the roote of *Jeſſe* is expreſſely mentioned, and fall backe to the firſt *verſe*, as the onely place in this *chap.* that ſhewes the firſt comming of our Saviour. And [fourthly, you ſay, *that in the words following that teſtimony, he ſpeakes of the calling of the* Jewes *and* Gentiles *together, as was expoun'd before.*] And wee have before ſhewed this expoſition to be notoriouſly falſe: and that from the 11. *ver.* to the end of the *chap.* nought but the wonderfull redemption of the *Jewes* is foretold. As then you have not yet diſproved the proper ſenſe of theſe prophecies; ſo doubtleſſe you cannot fit them with an allegoricall paraphraſe. For firſt, as here are many ſeverall kinds of beaſts mention'd, ſo you muſt finde out as many ſeverall keyes, or diſpoſitions of men to expound them by. And ſecondly, ſeeing in an allegoricall ſenſe theſe prophecies are apply'd to the converſion of men, you muſt tel us, why after their converſion ſome are cal'd, *Wolves, Leopards, Lyons, Beares* and *Cockatrices*: and others, *Lambs, Kids, calves* and *oxen*. I ſay after their converſion, for theſe names they are diſtinguiſhed by, when they are ſaid, *to lie downe together, and to feede together, and to doe no hurt.* And thirdly, you muſt give us the meaning of theſe phraſes. *The ſucking childe ſhall play on the hole of the aſpe, and the weaned childe ſhall put his hand on the cockatrices den. The Lyon ſhall eate ſtraw like the Ox. And duſt ſhall be the Serpents meate.* And fourthly, ſeeing here is mention, not onely of irrationall creatures, but of rationall alſo; of mankind, as well as of beaſtes, you muſt tel us firſt what Converts are alluded unto under the names of theſe ſeverall ſorts of beaſtes, and what Converts are meant by the *little child*, the *ſucking child*, and the *weaned child*: and ſecondly, why the names of theſe beaſts are not to be taken properly for the beaſtes themſelves, whenas the things here rehearſt doe ſo well agree with them, and they are plainly

plainely distinguished from mankind too. And unlesse you can give us reasonable satisfaction in all this, you doe but vainely say, [*that these words may be better exponed allegorically, then properly.*] Yea the proper sense of these Prophecies is further confirmed by the food which God created for every beast of the *earth*, *and every fowle of the aire*, *and every thing that creepeth on the earth* to live by, to wit, *the green herb*, *Gen.* 1. *ver.* 30. and by restraint of the wilde beasts and fowles, both from their ravenous disposition and feeding, the whole time of their being in the Arke: for seeing *Noah* was to provide foode for them as well as for himselfe and his Family, *Gen.* 6. *ver.* 21. it must needs be granted, that as the *Wolfe*, *the Lamb*, *and the Leopard*; *the cow*, *the Lyon and the Beare &c. did then lie downe together*, so they did feed together too: and that the *Lyon did eate straw*, (*or hay*) *like the Oxe*: this, I say, must needs be granted, unlesse we can imagine that *Noah* did take in flesh into the Arke for the ravenous creatures to live by at that time.

Israel's Redemption.

39. And besides, is there no hurt nor destruction in all the Christian world, that we should thus flatter our selves with such vaine fancies? or rather when was there none? or where is, the Nation shall I say, or the Citie, yea the village amongst us, where cruelty is not practised, where such mischiefs are not to be found, as can scarcely be parallelled in the Common-wealths of the most barbarous heathen? And as for those words, *for the Earth shall be full of the knowledge of the Lord*, which seeme to have been the occasion of the former interpretation, in my conceit, they imply but this, that therefore God will restore to these creatures their primitive obedience, and cause them to be no more offensive to his people; because he hath determined to make himselfe at that time so well knowne over all the earth, that his people shall no more offend him, and so the feare of God shall at once be put againe into the hearts of men; and the feare of men into the hearts of the creatures: for the enmity of the creatures, is but the issue of mans sinne, and therefore when God shall pardon the house of *Jacob*, and cleanse them from all their iniquities (as hath been said) the sinnes of men which are the cause, and the curse of the creatures, which is the effect, shall depart together.

Mr. Petrie's Answer.

1. *Albeit this Author will not give glory unto God in fulfilling his promises, yet wee see, that others are not so ingrate: as* Act. 9. 31. Then had the Churches rest throughout all *Judea*, and *Galilee* and *Samaria: and in other times we finde, that the Christians had their halcyonian dayes twixt these ten great persecutions, and afterwards in the dayes of Christian Emperours and godly Kings.*

2. *Neither doe the Prophets, or Revelation speaking of these times say, There shall never be hurt nor shall ever any man destroy one another: but rather the propertie of the Church in this world is to be militant, and nevertheless Wolves and Lyons forsake their crueltie in the person of many converts, and therefore these hyperbolicall complaints might well been spared.*

3. *It doth puzzle the Author, that* Esay *saith*, chap. 11. 9. For the earth shall be full of the knowledge of the Lord; *and therefore fancieth a private conceit for exponing these words, of which he gives no reason: but we have given sufficient reasons for the allegoricall interpretation, which is confirmed by these words, to wit, that the abundance of the knowledge of the Lord is the cause, why wicked men leave their wickednesse, and adjoyne themselves unto the mik of the earth: as our Saviour saith*, Matth. 10. 16. I will send you as sheep among Wolves. *Of whom certainly many became sheep of Christs fold, which is a more proper effect of knowledge, then the changing of beasts affections.*

Reply.

1. We think that God is best pleased with us, and most glorified by us, when we confesse the truth, albeit against our selves: and therefore as wee are not so ingrate to denie, that God hath given particular Churches rest, not onely from foraigne enemies but homebred also; not onely from heathenish persecutors, but from hereticall too; so we are not so ungodly to denie our owne unrighteousnesse, and unthankfulnesse towards God notwithstanding such mercy conferred upon us. For even when these Churches have had such rest, then have they provok't God afresh, by more then heathenish impieties and oppressions; so that rest from persecution hath been the very seed-time in which the tares of all impietie and injustice, of all manner of misgovernment and misbeliefe have been sow'd afresh amongst us; and the spring-tide, in which that cursed and numerous brood of the flesh, which St. *Paul* reckons

up, *Gal.* 5. *ver.* 19. &c. *hath been manifest in us: as adultery, fornication, uncleanneſſe, laſciviouſneſſe, Idolatrie, witchcraft, hatred, variance, emulations, ſtrife, ſeditions, Hereſies, envyings, murthers, drunkenneſſe, revilings, covetouſneſſe, and ſuch like:* For it was in the time of *Iſrael's* reſt, that *the faithfull Citie became an harlot, and full of murderers, that her Princes grew rebellious, and companions of theeves, that every one of them loved gifts, and followed after rewards: that they judged not the fatherleſſe, nor the cauſe of the widow: that they joyned houſe to houſe, and field to field, till there was no place: that God looked for Judgement, but behold oppreſſion; and for righteouſneſſe, but behold a cry: that the Harpe, and the Viol, and the Tabret and Pipe, and wine were in their Feaſts, but they regarded not the worke of the Lord, nor the operation of his hands,* *Eſa.* the 1. and 5. chapters. And have Chriſtians made any better uſe of their reſt from perſecution and deſtruction? ſurely no. For it was in the very infancie of the Church, that *Epheſus* was threatned for leaving her firſt love; *Pergamos* for the Doctrine of *Balaam*, and the Doctrine of the *Nicholaitans*: *Thyatira* for ſuffering *Jezabel* to ſeduce the ſervants of God to commit fornication, and to eate things offered to Idols: *Sardis* for that her *workes were not found perfect before God*, that is, to proceed from a ſincere heart and an upright affection; and *Laodicea* for her lukewarmeneſſe in Religion, *Rev.* the 2. and the 3. chapter. And ſeeing it was thus in the firſt and beſt age of the Chriſtian Church, how bad, thinke you, hath it been ſince? ſurely the ſame Apoſtle will tell you, *chap.* 9. *ver.* 20, 21. *And the reſt of the men that were not killed by theſe plagues, yet repented not of the workes of their hands, that they ſhould not worſhip Devills, and Idols of gold, and ſilver, and braſſe, and ſtone, and wood, which neither can ſee, nor heare, nor walke: neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their theſts.* And 'tis this great wickedneſſe of Chriſtians themſelves, 'tis their envying at, their contention with, and their defrauding of each other; 'tis the miſchiefe they deviſe againſt, and the hurt they daily doe one to another, that I have ſpoken of; and not of the hurt they receive from others; not of ſuffering by their heathenish neighbours before the whole Empire became Chriſtian, or by heathenish Nations ſince that time; and therefore in this part of your anſwer you have quite miſtooke the marke, and brought a

record

record of ſome particular Churches reſt from ſuffering, inſtead of their reſt from ſinning.

2. In the next you give but a falſe fire; for we are diſcourſing of what doth inevitably follow from theſe Prophecies according to the allegoricall interpretation of them: and therefore if the *Rev.* or the Prophets doe ſpeake otherwiſe of the times, to which you referre theſe Prophecies, then theſe Prophecies doe; it is an undeniable evidence againſt you; that either the allegoricall ſenſe is not the true ſenſe of them; or that theſe Prophecies are not to be accompliſht in the time to which you apply them: as indeed they are not: *for they ſhall not hurt nor deſtroy in all my holy mountaine, ſaith the Lord*, which words doe infallibly ſhew, that the innocencie of the creatures whom this is ſpoken of, ſhall be ſuch, as cannot poſſibly conſiſt with the many miſchievous (that I ſay not unnaturall) actions of Chriſtians amongſt themſelves: but may very well be fulfill'd in the generall agreement and gentleneſſe of the dumb creatures at the appearing of our Lord Jeſus; at which time it is, that theſe Prophecies which reveale the *Jewes* proſperitie in their owne land, and thoſe which reveale the joynt-embracement of the truth by all *Jewes* and *Gentiles*, and theſe which reveale the reducement of the dumbe and inſenſible creatures to their originall perfection, are all to be accompliſhed; and therefore although it be the propertie of the Church to be militant in this world, that is, untill the appearing of Chriſt; yet in that new world ſhe ſhall be triumphant; ſhe ſhall be rid of all her adverſaries, of all her diſturbers, as is plentifully declar'd by the Prophets, and implied in the firſt part of the 20. *chap.* of the *Rev.* But whereas you have alledg'd theſe words, as a reaſon to prove, that there ſhall be alwayes hurt done by Chriſtians in this world (for theſe you ſay are the beaſts of whom theſe Prophecies are to be underſtood) certainly you are much miſtaken in this argument; for it will not follow, that Chriſtians muſt needs be hurtfull to themſelves, becauſe [*it is the property of the Church to be militant in this world,*] that is, till our Saviours comming to receive hurt from others. And yet though we denie your Argument, wee denie not what you would infer from it, to wit, that Chriſtians are hurtfull to each other; yea we ſay (and that without an hyperbole) that they

full, that even for this very cauſe theſe Prophecies cannot

not be understood of them. For wee dare not with you first to make them contradict other Scripture by wresting of them to a false sense, and then to uphold our errour by a flat denyall of that which God hath spoken in them: by affirming I say, that these words, *they shall not hurt nor destroy in all my mountaine*, are thus to be understood, *they shall hurt and destroy in all my holy mountaine.* Yea, wee hold it much safer to denie the allegoricall sense of them, and so their present accomplishment withall (neither of which any other Scripture, or any circumstance in these Prophecies doth enforce): then to denie what God hath so plainely reveal'd in them.

3. And yet you goe on like a Conquerour, and beare the Reader in hand [*that the words in the 9. ver. for the earth shall be full of the knowledge of the Lord, doe puzzle the Author, and that therefore hee faucieth a private conceite for expounding these words, of which he gives no reason.*] But surely it doth not puzzle the Author so much, as to make him contradict any thing that God doth say; as you have done to justifie the allegoricall interpretation of these Prophecies; and therefore it is evident, that your exposition is the *private conceit*, seeing it crosseth the text, and not mine, which though you accuse, you could not shew to be contrary unto the text. Yea, the reason which I have given for it (for you wilfully belie me, in saying, *I have given none*) is not onely very agreeable unto the proper sense of these Prophecies, but to reason it selfe: for what could more illustrate the wisedome, Justice, and mercy of God in the restauration of these creatures, then to ordaine, that man, the creature whose disobedience had been the occasion of subjecting all other inferiour creatures unto vanitie, should againe by his obedience (springing from the abundant knowledge of his maker) become the occasion of delivering them from this bondage of corruption? and therefore though it be true, that the saving knowledge of the Gospel hath made and doth still make wicked men to leave their wickednesse; yet it is not true that the calling of men out of the state of nature into the state of grace is foretold in these Prophecies, and the words of our Saviour, *I send you as sheepe amongst Wolves, Matth.* 10. *ver* 16. are flat against you, for they are meant of the most obstinate enemies of the Gospel: they are meant, I say, not of such as should become sheep, but of such as should kill the sheep, and use their utmost endeavour to keep all others out of the

ſhall this be fulfill'd? ſhall it be after the generall judgement of the dead mention'd, *Rev.* 20. *ver.* 12, &c.? ſurely no; for then this earth out of which theſe creatures were made, ſhall paſſe away, and be no more found, *Revel.* 20. *ver.* 11. then this earth *and the workes* (the creatures) that *are therein ſhall be burnt up*, 2 *Pet.* 3. *ver.* 10. And we read not of any Starres in the *new heaven*, or of any beaſts on the *new earth*; yea, beſides men and Angels, we reade of no more creatures then of a tree of life, and of a river of life in that *holy Jeruſalem which ſhall deſcend from God unto the new earth*; the earth with which there ſhall be no Sea created: and conſequently theſe creatures deliverance is to be fulfill'd at the reſtoring of *Judea* and *Jeruſalem*, cal'd here by *Iſaiah*, *the holy mountaine*, and *chap.* 2. *the mountaine of the Lords houſe*, *and the mountaine of the Lord*. And thus by conferring theſe two Prophecies of *Iſaiah* and St. *Paul*, it is manifeſt, what theſe creatures *deliverance from the bondage of corruption is*, touching which you ſay onely [*that the Apoſtle is ſpeaking of the finall deliverance of the creature from the bondage of corruption: which is not cleared by that cohabitation of beaſts, unleſſe wee will be content with a ſmall portion of deliverance for the generall deliverance of the creature.*] So that you grant, that the cohabitation of the beaſts is their deliverance from the bondage of corruption (and conſequently, that the foreſaid Prophecies in which it is reveal'd, are properly to be underſtood, which before you ſo ſtoutly denied) but you ſay withall, that it is [*a ſmall portion of the creatures deliverance,*] that it is a deliverance but of a part of the creatures: and ſurely we doe not ſay, that the deliverance of the ſenſitive creatures is the deliverance of all the creatures; but we ſay that all the inſenſitive creatures too ſhall be reſtor'd to their Primitive perfection (and ſo delivered from the bondage of corruption) when theſe are, as other Prophecies doe foreſhew of them. And ſeeing you acknowledge the Renovation of the creature to be its deliverance, we marvell what you meane in ſaying that [*the Apoſtle is ſpeaking there of the finall deliverance of the creature:*] For if you meane by [*the finall deliverance*] a further renovation of it; ſurely we know but of one renovation of the creature that the Scriptures ſpeake of, and that is to be a perfect renovation of it: but if you meane annihilation and diſſolution of it; you hold one more deliverance of the creature then any other Divine doth, to wit, a deliverance

liverance by renovation, and a deliverance by abolition, but wee denie that the Apoſtle ſpeakes there of the diſſolution of the creature; and that this is cal'd a deliverance of the creature from the bondage of corruption in any place of the Scripture: Yea, wee ſee not how the creatures deliverance from the bondage of corruption, ſhould be a delivering of it into a greater corruption; nor how the creature ſhould rather earneſtly expect ſuch a deliverance from the bondage of corruption, by which all the kinds of it ſhall be deſtroyed; then deſire to continue ſubject to this bondage, under which all the kinds are preſerved. And ſeeing the creatures bondage of corruption, is the vanitie to which it was made ſubject by reaſon of mans ſinne, after its creation; and ſo cannot be meant of that corruptible condition of the creature in which it was created ſubject to death and diſſolution; it muſt needs follow, as wee conceive, that the creatures diſſolution cannot be its deliverance. For ſuch as the bondage is, ſuch muſt the deliverance be: but the bondage was the alteration which befell it through mans ſinne: after its creation (which was adventitious to it) and not its corruptibilitie, which was made naturall to it by creation: and conſequently the deliverance muſt be a reſtauration of it; the deliverance of the ſenſitive creatures a reſtauration from their hurtfull and untamed diſpoſition to a mild and harmleſſe, and of the inſenſitive, of the Starres and Heavens from a malignant influence to a favourable, and from a dimmer to a clearer brightneſſe, &c. And whereas you ſay, [*that the Author collecteth nothing particularly from that text, Iſaigh 65. ver. 25.*] Surely he collects as much from that Prophecie, as from the other; and to this end hath alledged both together, becauſe both doe reveale the ſame thing: but if you want a particular obſervation from this text, you may take notice that he ſaith, *And duſt ſhall be the Serpents meat*, whereby he ſhewes, that when the *Lyon ſhall eate ſtraw like the bullock*, when all other beaſts and creeping things of the earth, and fowles of the aire, ſhall live by that food which was appointed for them at the creation, *Gen. 1. ver. 30.* the Serpent onely ſhall feed ſtill on the nouriſhment of his curſe, *Gen. 3. ver. 14.* as a memoriall of his being the inſtrument of mans fall, and ſo of ſubjecting his fellow-creatures into vanity thereby. And how could you ſay [*that there is not any word of the Jewiſh Monarchy in this Prophecie*;] when-

as these are the verses immediately foregoing? *And I will rejoyce in Jerusalem, and joy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying. There shall be no more there an infant of dayes, nor an old man that hath not filled his dayes: for the child shall dye an hundred yeares old: but the sinner being an hundred yeares old shall be accursed. They shall build houses and inhabit them, and they shall plant Vineyards, and eat the fruite of them; they shall not build and another inhabit, they shall not plant and another eate: for as the dayes of a tree, are the dayes of my people: and mine elect shall long enjoy the worke of their hands: they shall not labour in vaine, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their off-spring with them: and it shall come to passe, that before they call I will answer: and while they are yet speaking, I will heare. The Wolfe and the Lamb shall feed together, &c.* What thinke you of all this? doth it not plainly shew the future establishment and prosperity of the *Jewes* in their owne Land, as the latter part of the 11. chap. doth their returne to it? and are not the dumb creatures as plainly distinguisht here from the *Jewes*, as in the 11. *chap.* from the *Iewes* and *Gentiles*? what then shall we say of you, who have so little care of your credit, and regard of your Conscience, as to denie, [*that here is any word of the Jewish Monarchy*? surely you have need of such Readers as will swallow all you say with an implicite faith: for if they take the course of the noble *Bereans*, and search whether it be as you say or not, you will often be found a traitour to the manifest truth of God; a crime doubtlesse of no low ranke, a sinne of no light dye.

Israel's *Redemption.*

41. Another Prophecie touching the renewed estate of the creatures, is to be seen in the 30. *chap.* of *Isa.* at the 23. *v. Then shall he give the rain of thy seed, that thou shalt sow the ground withall: and bread of the increase of the earth, and it shall be fat and plenteous: In that day shall thy cattle feed in large pastures. The Oxen likewise, and the young Asses that eare the ground, shall eate cleane provender, which hath been winnowed with shovell and with the fanne, and there shall be upon every high hill, rivers and streames of waters, in the day of the slaughter when the towers fall. Moreover, the light of the Moone shall be as the light of the Sunne, and the light of the Sun shall be seven-fold, as the light of seven dayes, in the Day that the Lord bindeth up the breach of*

[*] Mal. 3. ver.

his people, and healeth the ſtroke of their wound. But the great increaſe of the light of the Sunne and Moone here ſpoken of, is in the 60. *chap.* at the 19. *ver.* plainely gainesayed, the words are theſe. *The Sunne ſhall be no more thy light by day, neither for brightneſſe ſhall the Moon give light unto thee, but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.* Where if it had been ſaid, *that the Sun ſhould no more burne them by day, nor the Moone by night,* as it is in the 121. *Pſal.* or *ſmite them,* as it is in the 49. *chap.* of *Eſa.* at the 10. *ver.* I could have ſent you for an anſwer to the fourth chap. of the ſame Prophet at the 5. *ver. The Lord will create upon every dwelling place of Mount Sion, and upon her aſſemblies a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence. And there ſhall be a Tabernacle for a ſhadow in the day from the heat, and for a place of refuge, and for covert from ſtorme and from raine.* But ſeeing it is ſaid, *The Sunne ſhall be no more thy light by day,* theſe places will be better reconciled, if we acknowledge, that in the 60. *chap.* there is a mixt rehearſall of thoſe bleſſings, which are proper onely to the heavenly Jeruſalem (which as it is, *Rev.* 21. *ver.* 23. and *chap.* 22. *ver.* 5. hath *no need of the Sunne, neither of the Moone to ſhine in it*) with thoſe which the *Jewes* ſhall receive at the reſtauration of their earthly Jeruſalem: for ſuch a mixture of things, which ſhall in their execution be many generations apart, is very uſuall in the Prophets.

Mr. Petrie's Anſwer.

Here he ſhewes no Argument for this purpoſe, but gives a blaſe for reconciling the 26. ver. *with* chap. 60. 19. *but all this travell might have been ſaved, if he had conſidered, that* Iſa. *in* chap. 30. *hath a particular warning for the* Jewes *in his owne time: he ſpeakes not there of any returning of the people, but in the beginning he reproveth them for their confidence in* Egypt, *and for their contempt of the Word, and in the midſt he foretelleth the mercies of God on them, and laſtly aſſureth them of the deſtruction of their enemies the* Aſſyrians *by name: all which were accompliſhed in his owne time, as we may finde in* chap. 37. *and for theſe cauſes nothing in that* 30. chap. *can make for the reſtauration of the creatures at that imagined Monarchy.*

Reply.

How, you ſay, *he ſhewes no Argument for his purpoſe, but gives a blaſe for reconciling the* 26. ver. *with chap.* 60. ver. 19. And doe you

ſpeake this in good earneſt? I pray then tell us, when the *light of the Moone ſhall be as the light of the Sunne: and when the light of the Sunne ſhall be ſeven fold, as the light of ſeven dayes*; if it ſhall not be fulfill'd at the time of our Saviours reigne on earth. For as yet it hath not been thus, and after the laſt reſurrection it cannot be, becauſe then the day and night ſhall come to an end, as it is *Job.* 26. *ver.* 10. becauſe then theſe Heavens in which the Sunne, Moone, and Starres are ſet ſhall paſſe away, ſhall be no more found, as it is, *Rev.* 20. *ver.* 11. and *Job.* 14. *ver.* 12. And therefore it muſt needs be thus at the *reſtoring of the Kingdome to Iſrael*, or as the Prophet here expreſſeth it, *in the Day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound*, and ſo here is not onely [*a buze*] but ſuch an argument too for our purpoſe, as you knew better how to avoyde, then anſwer, how to conceale, then to reconcile with your opinion: (and yet if you like not the buze you ſpeake of, I can give you another buze, for perhaps that text in the 60. *ch.* may be thus underſtood, to wit, *that the cloud* which *chap.* 4. the Lord hath promiſed to *create upon every dwelling place of mount Sion*, ſhall both defend it from the heat of the Sunne, and be it ſelfe a light unto it by day, and that *the ſhining of the flaming fire*, which he will create, ſhall be in ſtead of the brightneſſe of the Moone unto it by night) But [*all my travell in the reconciling of the* 26. *verſe of this chapter, with the* 19. *ver. of the* 60. *chap. might have been ſpar'd*, you ſay, *if I had conſidered, that Iſa.* *chap.* 30. *had a particular warning for the Jewes in his owne time*, and ſo repeating the ſeverall heads of the *chap.* you conclude, *all which were accompliſht in the Prophets owne time, as we may finde in chap.* 37.] And what doe wee finde there? doe we finde that the threatning againſt the *Jewes*, *chap.* 30. for their confidence upon *Egypt*, and their contempt of Gods word, was fulfill'd in *Sennacheribs* threatning to come up againſt *Hezekiah*? no, but the contrary, that *Sennacherib* was diſappointed of his purpoſe by *Hezekiahs* prayer unto the Lord. Doe we finde then that the deſtruction of the *Aſſyrian* which is foretold in the 30. *chap.* was fulfill'd in that ſlaughter of an hundred and fourſcore and five thouſand of *Sennacherib's* Army mention'd *chap.* 37? no, for that ſlaughter was an extraordinary Judgement of God by an Angel ſent in the night to deſtroy them: but the deſtruction ſpoken of in the 30.

chap.

chap. was to be in more then one place, and to be performed *with Tabrets and Harpes: and in battles of shaking*, as the 32. *verse* doth declare. Doe wee finde then that the mercies of God foretold in the midst of the 30. *chap.*—*for the people shall dwell at Sion in Jerusalem, thou shalt weepe no more.*—*And there shall be upon every high mountaine, and upon every high hill rivers, and streames of water*—*Moreover the light of the Moone shall be as the light of the Sun, &c.* Doe we finde it recorded in the 37. *ch.* that these things were fulfill'd in the Prophets dayes? no, wee finde not a word there touching ought of all this Prophecie; and therefore the 37. *chap.* is onely a Chronicle of that which passed betwixt *Hezekiah* and *Sennacherib*; and no Register of the accomplishment of what is foretold in the 30. *chap.* and consequently Mr. *Petrie* in affirming this, of purpose to shift off the invincible evidence of that which wee have alledged out of the 30. *chap.* for the restauration of the creatures, hath shewed himselfe a teacher fit for none, but such as the Prophet mentions, *chap.* 30. *ver.* 10. who *said unto the Prophets, Prophecie not unto us right things; speake unto us smooth things, prophecy deceits.*

Israel's Redemption.

And it is the more likely to be so here (not onely because the words immediately following in both Prophecies, are in sense all one; for they shew the same reason wherefore the Sun and Moone should no more give light unto them, but also) because the happinesse which the *Jewes* shall then be made heires of, shall never againe be interrupted by any misery. *For the ransomed of the Lord shall returne, and come to Sion with songs and everlasting joy upon their heads, They shall obtaine joy and gladnesse and sorrow and sighing shall flee away. Esay the* 35. *at the* 10. *ver.* And lest one should conceit that the Judgement of the dead (plainely described in the 20. *chap.* of the *Rev.* at the 11, 12, &c.) shall either suspend or disturb this joy, Saint *Paul* in the 1. Epist. to the *Cor.* the 6. *chap.* the 2. and 3. *ver.* hath told us, *that the Saints shall judge the world**, that is, the wicked men that have been their oppressours; and *judge the Angels*, 42.

* These first words may not unfitly be referr'd also to the time of the Saints reigne on earth: for it is their privilege at their entrance into their Kingdome, and throughout the whole space of their reigne, to judge the world, that is, all Nations of the *Gentiles* with the Judgement of Government and Reformation: with the exercise of a Civill and temporall power over them: as in the Prophecies of

ne *Gentiles* ſubjection unto them, it may plainely be ſeene. And it is their priviledge at the iſt reſurrection, to judge the world, and the Devill, that is, all evill as well Angels, as men, y a joynt approbation of their finall and perfect condemnation, of the full accompliſhment ty, of their eternall reprobation.

gels, that is, the evill ſpirits, that have been their tempters; and therefore ſhall not be thruſt downe to the barre amongſt them, but advanced to the bench againſt them; an addition doubtleſſe to their former happineſſe, and no abatement of it.

Mr *Petrie's* Anſwer.

Some word of Iſaiah 35. 10. *muſt be taken in another then the proper ſignification: for if the word Sion be not taken for the Chriſtian Church, but for that hill within* Jeruſalem, *and the word Returne be meaned of bodily returning of the* Jewes, *the words everlaſting joy, (being taken for worldly joy) contradicts the tenet of the thouſand yeares Monarchy, which ſhall end with an inſurrection of the* Gentiles *againſt the* Jewes: *but if the redeemed of the Lord be exponed for the faithfull, whom Chriſt our Lord hath redeemed with his bloud, and their returning and comming to Sion, be their repenting and joyning to the ſociety of the Saints, then the everlaſting joy is cleare by the words of our Saviour,* John 16. 22. Ye now have ſorrow, but I will ſee you againe, and your heart ſhall rejoyce, and your joy ſhall no man take from you. *And as the Judgement is unqueſtionable, ſo it is juſtly doubted, whether the Apoſtle meaneth the* Jewes, 1 Cor. 2. 3. *ſeeing our Saviour ſaith,* Matth. 19. 28. Ye who have followed me in the regeneration, when the Sonne of man ſhall ſit on the Throne of his glory, ſhall ſit upon twelve Thrones judging the twelve Tribes of *Iſrael; where the twelve Tribes are not Judges but judged. But certainly he meaneth not of their judging in the temporall Monarchy, ſeeing the Angels ſhall not be judged before the univerſall Judgement: And the Apoſtle ſaith, how much more things appertaining unto this life? whereby it appeares, that in the firſt part of the verſe he underſtands a Judgement not in this life. And in both reſpects theſe words of the Apoſtle are a diminution doubtleſſe, unto that imagined Monarchy.*

Reply.

Without doubt if the Reader will take all to be true that you ſay, he ſhall never finde you in an errour: But if you have no better reaſon to prove, that the words [*Sion and Returne*] muſt be taken in another then a proper ſignification: but becauſe you con-

ceit,

ceit, that the words [*everlasting joy*] cannot consist *with the insurrection of the Nations at the expiration of the thousand yeares*; you doe but deceive your selfe with this reason. For though the thousand yeares peacefull reigne shall be terminated, by the *Gentiles* insurrection at the loosing againe of Satan: yet the joy of the *Jewes* (here reveal'd) is not limited by it. For we read indeed of the surrounding of the Saints by the Nations, *Rev.* 20. *ver.* 9. but we read not there of any feare in them, or hurt done unto them: yea wee read onely of the finall overthrow of their enemies. And whereas the better to countenance your Argument, you call the [*everlasting joy*] here, a worldly joy; I pray what reason moves you to imagine that the joy promised by God to the converted *Jewes*, (whom he calls his elect, and whom others, he saith, *shall call the holy people, and the seed which the Lord hath blessed*) should rather be a worldly joy then such a joy, as our Saviour promised his Disciples, *John* 16. *ver.* 22. Is it because the *Jewes* are to be Inhabitants on the earth, after they receive this everlasting joy? and were not the Disciples Inhabitants of a more sinfull world, then these *Jewes* shall be, when they were made partakers of the joy which no man could take from them? This reason then cannot prove your Epithite to belong rather to the joy of the *Jewes*, then to the joy of the Apostles; and yet unlesse this be the reason of your calling it a worldly joy, I cannot conceive why you should thinke, that after the *Jewes* are so plentifully inspir'd with the Spirit of God, as the Prophets doe foreshew they shall be, their joy should not be as spirituall and inseparable as the Apostles was. And although it be unquestionable from the passage of St. *Paul*, in the 1 *Cor. chap.* 6. *ver.* 3. that the Judgement of all evill as well Angels as men, is at the last resurrection to be passed on them by the joynt-approbation of the whole number of the elect: yet seeing it is not unlikely, that by [*the world*] *ver.* 2. the Apostle meanes rather the Nations of the *Gentiles* in the time of Christs reigne on earth, then the number of the reprobate at the generall Judgement of the dead; it may justly be doubted, whether by the word [*Saints*] in that place also, the Nation of the *Jewes* be not comprehended with the faithfull which our Saviour shall bring with him, as well as in the 20. *chap.* of the *Rev.* where it is foreshewed, that the Nations of the foure quarters of the earth shall be gathered together against

the

the Saints at the end of the thouſand yeares. And the words of our Saviour to his Diſciples, *Matth.* 19. *ver.* 28. *Ye who have followed mee in the regeneration, when the Sonne of man ſhall ſit on the Throne of his glory, ſhall ſit upon twelve Thrones judging the twelve Tribes of Iſrael,* doe help to confirme, and not to confute the Government of the *Gentiles* by the *Jewes*. For as the Apoſtles ſhall be made the ſupreme Governours of their owne Nation under our Saviour: ſo doubtleſſe ſhall other glorified Saints both of the *Jewes* and *Gentiles* be chiefe Governours under our Saviour over other Nations, according as it is ſaid, *Rev.* 5. *ver.* 10. and *chap.* 20. *ver.* 4. and as the parable, *Luke* the 19. of the Noble-mans diſtributing of ten Cities to one ſervant, and five to another doth imply: for who is that Noble-man, which is gone into a farre Countrey to receive for himſelfe a Kingdome, and to returne, but our Saviour? whom the Heavens muſt *receive untill the times of reſtitution of all thing, &c. Act.* 3. *ver.* 21. who alſo ſpake that Parable, becauſe he was nigh unto *Jeruſalem*, and becauſe the *Jewes* erroneouſly thought that the Kingdome of God ſhould immediately appeare, ſhould be ſet up then at his firſt comming. And as the glorified Saints ſhall be chiefe Judges under Chriſt, ſo wee may well thinke, that many of the unglorified Saints of the Jewiſh Nation ſhall be imployed by them in the adminiſtration of their Government, ſeeing *Iſaiah chap.* 14. *ver.* 2. ſaith plainly, that *they ſhall take them captives whoſe captives they were, and ſhall riule over their oppreſſours*. And ſuppoſe that none of the unglorified *Jewes* ſhould be imployed in this government, yet when our Saviour himſelfe ſhall be King over all the earth, and all the Saints that come with him, Princes under him: when the Nation of the *Jewes* ſhall be his naturall Subjects, and all other Nations tributaries and ſervants unto them: when they ſhall be comprehended by the name of Saints, with thoſe undefiled ones that Chriſt ſhall bring with him: when all this ſhall be, what Nation ſhall the *Gentiles* be ſaid to be governed by, but by that which they live in ſubjection unto, and of whom their King came, and amongſt whom he ſhall reigne? And thus much touching your firſt pretence, that the *Gentiles ſhall not be judged by the* Jewes; *becauſe the* Jewes *are to be judged by the Apoſtles*. Which is all one as if you ſhould ſay, that a Nation that lives under any government it ſelfe, cannot governe

other

other Nations that are in subjection unto it. Your next pretence is [*that our Saviours words are not meant of the Apostles judging in a temporall Monarchy, seeing the Angels shall not be judged before the universall Judgement.*] But where doe you finde, that our Saviours promise to the Apostles, is not to be fulfill'd, before the judging of the Angels? And what shall we understand by [*the twelve Tribes of Israel*] according to your opinion? shall wee take them for the rest of the glorified Saints? no no, they cannot, for they shall be all Judges at the universall Judgement as well as the Apostles. Shall we take them then for the reprobate of the Jewish Nation? Surely wee finde no such signification of these words in all the Scripture, neither doe wee find it taught by any, that the reprobate of one Nation, shall be judged by some of the Saints onely, and the reprobate of another Nation, by others of the Saints: but that all the Saints shall joyntly judge all the reprobate both Angels and men, onely by assenting to the Judgement that our Saviour himselfe shall give against them: and this may be gathered from the Apostle, who saith not thus, Know yee not that the Apostles, or Prophets: but, *know yee not that we shall judge the Angels?* he speakes of all, and not of some Saints only: seeing then the twelve Tribes of *Israel*, as you apply this saying to the universall Judgement, can neither be taken for the rest of the glorified Saints, nor for the reprobate *Jewes*, it must needs follow, that you are out in your application, and consequently, the twelve Tribes of *Israel*, must be taken for the Nation of the *Jewes*, over which the Apostles shall sit as Judges in the time of our Saviours reigne on earth. And how else should this promise of our Saviour implie a priviledge to the Apostles above the rest of the glorified Saints, for *their following him in the time of his temptation*, if it did not constitute them alone to be supreme Judges under him over that Nation which shall be neareſt and deareſt unto him in his Kingdome? for seeing all other Saints shall joyne with them in judging of the reprobate Angels, much more shall they in judging the reprobate *Jewes*, which cannot be so much honour unto the Disciples, as the judging of the reprobate Angels: and so the great priviledge which our Saviour promised the Disciples shall according to your opinion, be farre inferiour to that which St. *Paul* affirmes to be common to all the Saints. And whereas you say,

[*that the Apoſtle ſaith, how much more things appertaining unto this life?* *whereby is appeares, that in the firſt part of the verſe, he underſtands a judgement not in this life.*] Wee grant your concluſion, for we know that the Angels were not to be judged by the faithful *Corinthians* and the reſt of the Saints, before their departure out of this life, or before the redemption of their bodies at our Saviours appearing, but that they ſhall be judged by them after their reigning with Chriſt, after their judging of the world a thouſand yeares. And ſo the glory of the Kingdome of *Iſrael* is not yet diminiſhed, by any of your feeble fancies, and indigeſted imaginations.

Iſraels *Redemption.*

43. And this is as much as I need ſay, though not above halfe that the Prophets ſay, concerning the Kingdome in the text. I will therefore ſhut up all with that ſolemne proteſtation of God, in the 31. *chap.* of *Jer.* at the 35. *ver.* *Thus ſaith the Lord, which giveth the Sunne for a light by day, and the ordinances of the Moone, and of the Starres, for a light by night; which divideth the Sea, when the waves thereof roare, the Lord of Hoſts is his name. If thoſe Ordinances* u *depart from before me, ſaith the Lord, then ſhall the ſeed of Iſrael alſo ceaſe from being a Nation before me for ever.* *Thus ſaith the Lord, If heaven above can be meaſured, and the foundations of the earth ſearched out beneath; I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord.* And with that humble complaint of *Iſrael*, whom God in the 7. of *Micah*, at the 8. *ver.* makes to prophecie thus of her ſelfe. *Rejoyce not againſt me, O mine enemy, when I fall, I ſhall riſe; when I ſit in darkneſſe, the Lord ſhall be a light unto mee. I will beare the indignation of the Lord, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute Judgements for me. He will bring me forth to the light, and I ſhall behold his righteouſneſſe.*

u Jer. 33. ver. 20. 25.

Mr. *Petrie's* Anſwer.

We acknowledge both in their owne ſenſe and truth, but nothing is in them, nor collected out of them for proofe of this purpoſe.

Reply.

If you will acknowledge them both in their owne ſenſe, you muſt acknowledge them to be for our purpoſe: for you muſt acknowledge, that the Nation of the Jewes, which now ſits in

darkneſſe, which *now beares the indignation of the Lord, becauſe ſhe hath ſinned againſt him*; ſhall againe be brought *forth to the light by him*: as *Micah* ſaith here. And the foreſaid proteſtation of God by *Jer. chap.* 31. touching the preſerving of the Jewiſh Nation will force you to acknowledge your errour page 20. where you ſay [*that now through many ages Ephraimites are not knowne in any part of the earth.*]

Iſrael's Redemption.

And ſo I paſſe from the thing to be reſtor'd, which is the Kingdome of *Iſrael*: to the Perſon by whom it is to be reſtor'd, which is Chriſt the Lord, at his next appearing. *For they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the Kingdome to Iſrael?* 44.

Mr. Petrie's Anſwer.

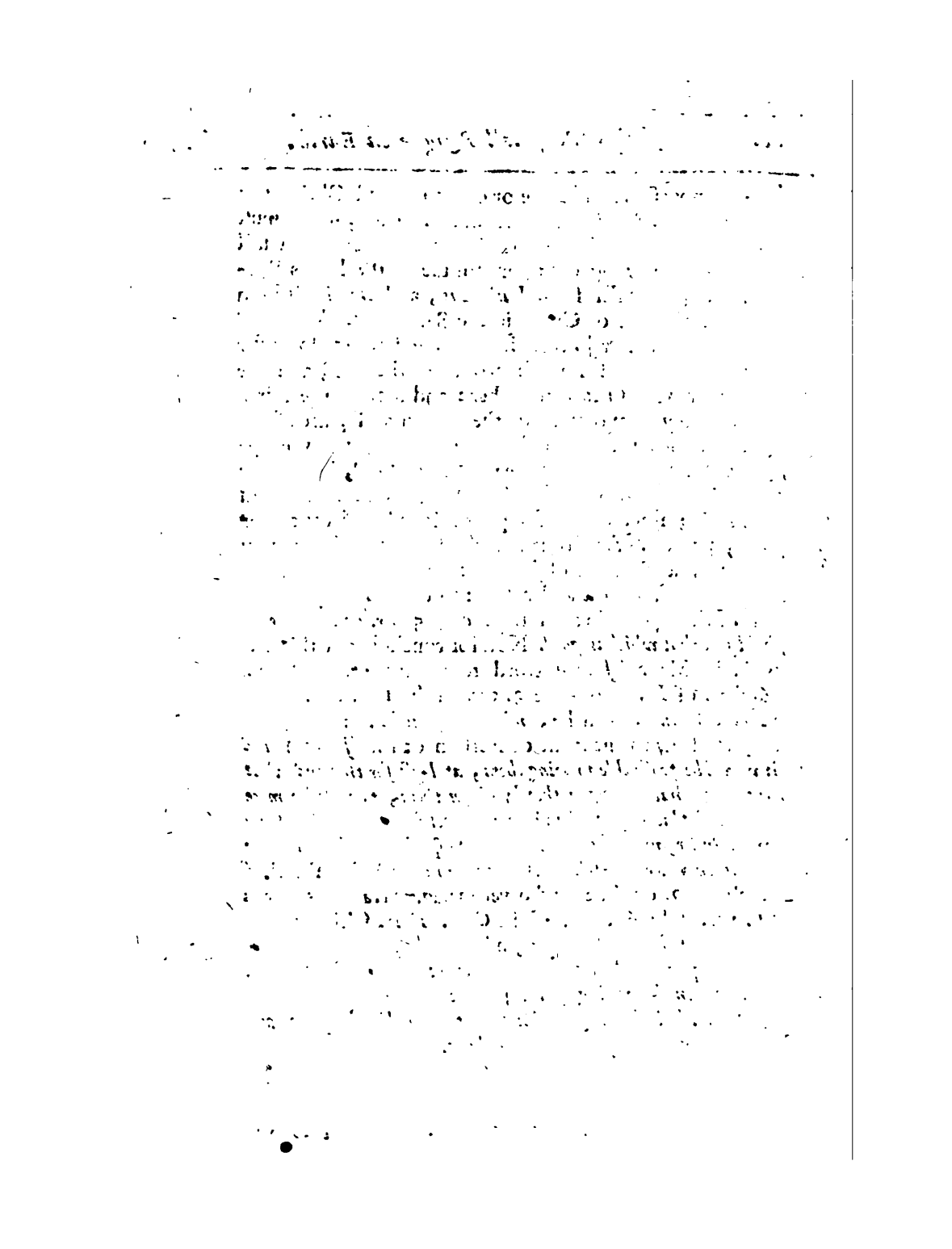
If the temporall Kingdome of the Jewes could be demonſtrated out of the Scriptures, the queſtion anent the King might more eaſily be reſolved: and nevertheleſſe theſe few Millenaries cannot agree concerning the perſon of their King: for Mr. Mason *thinkes, that Chriſt ſhall continue inviſible King of this Kingdome, and Mr.* Archer *thinkes, that Chriſt ſhall reſtore the Kingdome unto the Jewes, and returne unto the Heavens till the thouſand yeares be expired, and in the meane time the Jewes ſhall be Kings. Till theſe two queſtions be decided, we might ſuperſede, and nevertheleſſe let us heare what they can ſay for a temporary Kingdome of Chriſt, whether over Jewes and* Gentiles.

Reply.

The temporary Kingdome of the Jewes hath been already demonſtrated by ſuch evident Scriptures and unanſwerable Arguments from them, as you durſt not to examine, and it is now (praiſed be God for his good leave and aſſiſtance) delivered alſo from that darkneſſe which your deluding allegories, and farre fetcht interpretations doe draw over it, and thereby ſet free from that diſgrace and contempt, which you ſtrive ſo much to bring it into amongſt the *Gentiles*. And our next taske is to diſcover the like fraudulent dealing in your Anſwers to thoſe texts and reaſons, by which wee have proved, that our Saviour, who ſhall reſtore this Kingdome, ſhall alſo reigne over it on earth. And firſt that the Reader may not take diſtaſte at us before he heare us, you tell him here *that theſe few Millenaries agree not concerning the perſon of*

their King: for Mr. Maton *thinks that Chriſt ſhall continue viſible King of this Kingdome, and Mr.* Archer *thinkes that Chriſt ſhall reſtore the Kingdome unto the* Jewes, *and returne unto the Heavens.*] Herein indeed wee agree not, and as I heartily wiſh, that all Chriſtians did ſo rightly underſtand the word of God, that there might be no difference at all amongſt them: ſo ſeeing offences muſt needs come, and that there muſt be hereſies and diviſions amongſt us, *that they which are approved may be made manifeſt*, 1 *Cor.* 11. *ver.* 18, 19.) I had rather differ from any man in opinion, then for any by reſpect to depart from one jot or title of the truth, which is either plainely reveal'd in the Scripture, or may be gathered from it by infallible conſequence. And ſure I am, that as wee find often mention of our Saviours comming againe, ſo *Job* tells us, *chap.* 19. *ver.* 25. that *his Redeemer ſhall ſtand at the latter day upon the earth*, to wit, at the day of his next appearing and the Saints reſurrection, as theſe words immediately following doe declare, *And though after my skinne, wormes deſtroy this body, yet in my fleſh ſhall I ſee God, &c.* And St. *Luke*, *ch.* 1. *v.* 31. records, that *the Lord ſhall give unto him the Throne of his Father David:* and *Jer. chap.* 23. *ver.* 5. *that he ſhall reigne and proſper, and ſhall execute Judgement and Juſtice in the earth*; and ſo ſay *Iſaiah*; and *Zechary*; (yea and we conceive it to be for this reaſon, eſpecially, that *Judea* is cal'd the *Land of Immanuel*, *Iſaiah* 8. *ver.* 8.) and we reade not of his departure from the earth againe, untill the earth it ſelfe ſhall paſſe away at the laſt reſurrection. Yea, unleſſe our Saviour ſhould as well reigne over the *Jewes* as reſtore their Kingdome to them, wee cannot conceive, why he ſhould deſcend before the univerſall Judgement, ſeeing he can as well reſtore the Kingdome of the *Jewes* in Heaven, where he is, as if he ſhould deſcend unto the earth to doe it. But yet your collection from this difference, to wit, [*that till theſe two Queſtions be decided, you may ſuperſide,*] is a very dangerous Doctrine. For though [*ſuperſide*] be a very fine word, yet as you uſe it, it hath a very foule conſequence, for you would have the Reader conceive, that there is no truth in the ſubject wee treat of, becauſe there is ſome difference betwixt us in the ſtating of it: whereas indeed all truth is made the more firme and manifeſt by difference: elſe what ſhall wee ſay of our Religion there being ſcarce any one head or Article in Divinity, about which there hath not been,

been, or is not now some difference or other amongst Christians: if then wee must superside from, if wee must let passe, if wee must have nothing to doe with those things in which there is not a full agreement amongst us: we must omit the use of the Lords Supper, because Papists differ from *Lutherans*, and *Calvinists* from both about the presence of Christ in the Sacrament. Wee must not beleeve our election or Justification, because Divines doe differ about the materiall and formall causes of the one, and the moving and meriting causes of the other: and because there is a difference betwixt you and us about the manner and place of our Saviours Kingdome, we must not believe that he hath any Kingdome, yea, we must quite cast off the worship of God, because we cannot agree about the forme of it, some being for a set forme and others against it; some againe for premeditated, and others for extemporary prayers. And thus to make one truth odious, you stick not to make a shipwrack of the faith: even at once to destroy our whole Christian practise and beliefe: so contrary is your advice to that of the Apostle in the 1 *Thess. chap.* 5. *ver.* 21. *Prove all things, hold fast that which is good.* Now for conclusion of this first part, I will adde Mr. *Brightmans* words touching the 7. and 8. *ver.* of the 66. *chap.* of *Isaiah*, and the 3. *ver.* of the 110. *Psal. Many such places of Scripture*, saith he, *might be brought to this purpose*; (he meaneth to shew the generall conversion of the *Jewes*) *and perhaps it would be profitable to bring them, at least for this end, that our Writers might have occasion thereby given them, to consider more diligently of these places, from the right interpretation whereof, I feare mee that we wander, when as we make them to speake of things that be past, whereas they doe fore-tell of things yet to come* In his Revel. *of the* Apoc. chap. 19. on the 8, and 9. verses pag. 791. and his words on the 11. ver. of the 6. chap. of the *Cant. Time*, saith he, *will teach many things to be in the Prophets, which we commonly interpret as though they were past, whose event is yet to come: and especially (as it seemeth to mee) in the calling of the* Jewes; *which verily little considered of ours, hath darkned (I will not say perverted) the proper and naturall meaning of the Prophets in many places.*



1 COR. 4. v. 8. &c.

NOw yee are full, now ye are rich, ye have reigned as Kings without us, and I would to God yee did reigne, that we also might reigne with you.

For I thinke, that God hath set forth us the Apostles last, as it were men appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.

We are fooles for Christs sake, but yee are wise in Christ: we are weake, but yee are strong: ye are honourable, but wee are despised.

Even unto this present houre we both hunger and thirst, and are naked, and are buffeted, and have no certaine dwelling place.

And labour, working with our owne hands: being reviled, wee blesse; being persecuted, we suffer it:

Being defamed, we intreate: we are made as the filth of the world, and are the off-scouring of all things unto this day.

I write not these things to shame you, but as my beloved sonnes I warne you.

2 TIM. 2. v. 12.

If we suffer, we shall also reigne with him.

REV. 5. v. 10.

And hast made us unto our God Kings and Priests, and we shall reigne on earth.

DAN.

DANIEL 12. v. 6, 7.

—How long shall it be to the end of these wonders? And I heard &c.

Therefore, so is the end of the wonders, when all these things shall be fulfilled, that is to say, when the resurrection shall be, the glory of the Saints shall shine, the glory of the teachers shall be chiefest, and all other things brought to perfection, whereby Christs Kingdome shall have the preheminence over all; which things if any man judge to be meant of the internall Kingdome already obtained, he destroyeth the Prophecy, which is specially conversant in foretelling things which shall be accomplished, being proper to certaine places and times, and not alike common to all: whereof what observation, or prediction, or admiration can there be, as is of these things, which in the former verse are called wonders? Mr. Thomas Brightman *in his Exposition of the last and most difficult part of* Dan. *Prophecie. pag. 954. on the 7. ver. of the 12. chap.*

THE

ISRAELS REDEMPTION REDEEMED.

The SECOND PART.

Iſraels Redemption.

CHAP. I.

That Chriſt ſhall reigne perſonally on Earth, prov'd neceſſary conſequence.

THat our Mediatour hath undergone the Offices of a Prieſt and Prophet, the Goſpel is our witneſſe: but conſidering that the *Jewes* are yet to receive a Kingdome, a Kingdome in which they *ſhall hold them captives, whoſe captives they are*; and in which peace and righteouſneſſe ſhall flouriſh on the earth: conſidering this, I ſay, we may juſtly doubt, whether our Saviour hath as yet executed the office of a King, and ſo much the rather, becauſe he tooke our nature upon him, as well to performe his Kingly office therein amongſt us, as either his Prieſtly or Prophetically; the glory of this being indeed the reward of that contempt and torment which he ſuffered in the others, and though it cannot be denyed, *That he hath already* [a] *ſpoyled Principalities and powers,* Iſai. 14. ver. 1, 2, 3.

[a] Col. 2. v. 15.

ers; (that is, the evill ſpirits) *and hath made a ſhew of them openly*
b Ephes. 4. 8. *triumphing over them in his Croſſe: now that he is* b *aſcended up on*
high, and hath led captivity captive, and given gifts unto men. Nor
c Col. 2. 10. *that he is become the* c *Head of all Principality and power,* (that is, of
d Heb. 1. v. 3. the Saints and holy Angels) *and is* d *ſet downe at the right hand of*
chap. 8. v. 1. *the Throne of God:* ſo that *he is* e *able even to ſubdue all things unto*
chap. 10. v. 12. *himſelfe.* Yet that he doth not now reigne in that Kingdome,
chap. 12. v. 2. which he ſhall govern as man, and conſequently in that of which
e Phil. 3. v. 21. the Prophets ſpeake, his owne words in the third of the *Revela-*
tion at the one and twentieth *verſe* doe clearely prove, *To*
him that overcometh, ſaith he, *will I grant to ſit with mee in my*
Throne; even as I alſo overcame, and am ſet downe with my Father
f Heb. 2. v. 8. *in his Throne:* From whence it followes, that the Throne which
chap. 10. v. 12, 13. here he calls his owne, and which he hath not yet received, muſt
needs belong unto him as man, becauſe the place where he now
ſits, is the Fathers Throne, a Throne in which he hath no pro-
per intereſt but as God. Againe it followes, that ſeeing he is
now in his Fathers Throne, therefore neither is this the time,
nor that the place, in which his Throne is to be erected: Not
the place, for in one Kingdome, there can be but one Throne:
and not the time, for then he ſhould ſit in his owne Throne,
which now he doth not doe.

Mr. Petrie's Anſwer.

He grants, that Chriſt is now a King, and that he hath executed the
Kingly office; but he denyeth that he hath reigned in an earthly King-
dome, as man: in all which we agree: but we diſagree in two parti-
culars. Firſt, That the Prophets have ſpoken of ſuch a Kingdome,
this remaineth as yet to be proved. Secondly, That he ſits on a Throne
in heaven as man: If theſe words, as man, be underſtood accor ding
to the Logicall acceptation, it may be granted: for what agreeth unto
any man as man, belongeth unto all men, and indeed it belongeth not un-
to all men to ſit on the Throne of Majeſty: And nevertheleſſe Chriſt
ſits at the right hand of the Father as God-Man or Mediatour; and
in this ſenſe we deny this aſſertion, as (it ſeemes) this Author takes it.

Reply.

What a miſcellany of untruth and contradiction is here? we
need not then enquire what ſpirit had the guidance of your pen.
It is evident enough, that it was he, who once undertooke to

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be a lying spirit in the mouth of *Ahabs* Prophets? For that Christ is a King, it is unquestionable: *Where is he that is borne King of the Jewes?* said the wise men, *Matth. 2. ver. 2.* And Saint *Matthew*, and Saint *Luke* have given us his regall genealogy, have registred his princely parentage. At his birth then he was a King authoritative, as Divines speake. The Authority of a Kingdom then of right belonged unto him: but he was not then, nor hath been since, a King *executive*, by putting his royall Authority in execution. Neither have I said it, but the contrary, for my words are [*but considering this we may justly doubt, whether he hath as yet executed the office of a King,*] *i.* e. that our Saviour as man, as the Sonne of *David*, hath not yet executed his office of a King, is the very hinge of the difference we are now entring upon; for you hold that our Saviours reigning as the Sonne of *David*, is to be fulfilled while he is in heaven, where and when he was not to restore the Kingdome to *Israel*: and we hold, that his reigning as man, as the Sonne of *David*, is to be fulfilled on earth, at his next appearing, when and where he is to restore the Kingdome to *Israel*: In this then, is our disagreement, and not our agreement, as you report. And seeing you affirme [*that he hath executed his Kingly office, for now say, (though falsely) in all which we agree*] How can you conceive, that he doth now reigne? when as that which is already done, cannot possibly be as yet in doing, or to doing. It seemes by this therefore that you neither rightly understand what we, nor what your owne side doe hold of our Saviours Kingdome: and yet as I take it, you are the man, that uttered this selfe-conceited query, [*Whether doe they understand the differences betwixt Jewes and Christians?* pag. 1.] This is one untruth, to wit, [*That I have granted, that Christ hath executed his Kingly office,*] The next is, [*That I have said, that he sits on a Throne in heaven, a man*] which though it be in it selfe a truth: for Christ himselfe said of himselfe, *and am set downe with my Father in his Throne, Rev. 3. ver. 21.* Yet it is not true, that I have said these words; for thus I have said, [*that the place where he now sits, is the Fathers Throne; a Throne in which he hath no proper interest, but as God.*] Thus doe your misreports of what I have said to which we may adde, your affirming that it hath not been proved, that the Prophets have spoken of a Kingdome on earth;

when as the Prophecies which I have alledged for it, are so plaine, that you left them, as one afraid to behold their evidence. Now your contradictions follow: for having also falsely affirmed that this Proposition, [*Christ sits on a Throne in heaven, as man,*] is one thing about which we disagree, you thus descant on it. [*If these words, as man, be understood according to the Logicall acceptation it may be granted.*] Thus farre you affirme that according to the Logicall acceptation, Christ sits on a Throne in heaven, as man: and yet you subjoyne presently [*for what agreeth unto any man as man, belongeth unto all men, and indeed it belongeth not unto all men to sit on the throne of Majesty.*] Whereby you deny, that according to the Logicall acceptation, Christ sits on a throne in heaven as man; It so lowes, [*and nevertheless Christ sits at the right hand of the Father as God-Man, or Mediatour.*] Here likewise, you affirme, that Christ sits on a Throne in heaven as man, though not onely as man, but as God too: and yet you immediately subjoyne [*and in this sense we deny this assertion* (to wit, that Christ sits on a Throne in heaven as man) *as it seemes this Author takes it.*] But surely this Author hath not spoken the words, and yet he will not deny that Christ doth sit there as man, lest he should deny what Christ himselfe, and the Apostles have said, neither will he affirme that Christ sits there any otherwise then as God-man, or Mediatour; although his sitting doth properly belong unto him as man onely. But you have said, [*that Christ both sits, and sits not there, in a logicall acception, and that he sits there as God, man, and yet not as man.*] Thus contrary are you to your selfe, and wit'al as contrary to the truth in misapplying your distinction. For whereas you say [*It may be granted, that Christ sits on a throne in heaven as man, if these words be understood according to the logicall acceptation of them*] it is notoriously false: for the words [*as man*] in this sense doe imply somewhat essentially belonging unto man which cannot be affirmed of Christs sitting on a Throne in heaven, to wit, that it doth essentially belong unto his humane nature; for then it should inseparately belong unto him, and to all other men besides; this then you should have deny'd, and affirm'd onely that he sits there, as such a man as Mediatour. But you, out of your great skill in Logique, (in which you will allow me no insight) have first affirmed both members

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of your diſtinction, and preſently deny'd both: ſuch a ſubtile or rather ſimple diſcourſe have you extracted out of your logicall principle. And that the Reader may ſee how unſeaſonable and unreaſonable you have alledged this Philoſophicall rule, as well as the Propheticall and Apoſtolicall writings and revelations, he muſt know; that this maxime, [*what agreeth unto any man as man, belongeth unto all men,*] is generally true onely of meere man in oppoſition to other creatures; and not of our Saviour, who is both God and man; and ſo as well diſtinguiſht by his humane properties from his divine nature, and by his eſſentiall attributes from other creatures, as by his mediatory offices from other men. Wherefore it followes not, that what belongs unto Chriſt as man, belongs unto all men: becauſe we uſually ſay, that all that belongs to Chriſt, as man, which belongs not to him as God; which appertaines to his humane, and not unto his divine nature. Whether it be proper to him as man, in oppoſition to other creatures, as to laugh, and to be borne of a woman, or common alſo to other creatures, as to be hungry, and thirſty, to eate and drinke, to walke, to weepe, to groane, &c. Or proper to him as ſuch a man, as Mediatour, in oppoſition to other men: As to be borne of a Virgine, to dye for our ſinnes, to riſe againe for our juſtification, to ſit on a Throne in heaven, and to reigne viſibly on earth over all Nations. Theſe and ſuch like we ſay, doe not in propriety of ſpeech, belong unto Chriſt as God; but as man: becauſe they are the properties of his humane nature. As on the contrary, it belongs unto him as God, and not as man, to be equall with the Father, to be infinite, omnipotent, omniſcient, &c. And thus much for your anſwer in groſſe, which is indeed a very groſſe anſwer. You goe on to catchat particulars, which you thus alledge.

The 1. Particular.

That the Jewes are yet to receive a Kingdome, in which they ſhall hold them captives, whoſe captives they are.

Mr. Petrie's Anſwer.

Here a little change of a little word makes a great difference: for the text ſaith, whoſe captives they were. And now they ſay, they are. The Prophet is ſpeaking by name of the Aſſyrians, whoſe Monarchy is now deſtroyed, and the Interpreters ſhew the accompliſhment of that

Prophecy according to the Prophets meaning: but that Prophecy ſpeakes not of them whoſe captives the Jewes now are: neither know we whoſe captives they are, ſeeing they live as free Subjects, wheteſoever they live.

How is it? Reply.

It is true that the text ſaith [*whoſe captives they were*] but ſeeing the deliverance which the Prophecy foreſhewes hath not been hitherto accompliſhed, we may truely ſay [*whoſe captives they are*], and therefore there is no ſuch great difference in this change as you pretend. For unleſſe you can prove, that the whole Nation of the *Jewes*, whoſe redemption this Prophecy doth concerne, as theſe words [*for the Lord will have mercy upon Jacob, and will yet chuſe Iſrael*] doe ſhew: Unleſſe, I ſay, you can prove, that the whole Nation, that all the Tribes have been ſet in their owne Land; and at their returne thither have brought ſtrangers with them, whom they have poſſeſſed there for ſervants and handmaids, and have ruled there over their oppreſſours, over thoſe who formerly ruled over them, (which I am ſure you cannot doe) it is not very materiall, whether we ſay, whoſe captives they were, or, whoſe captives they are. And if there be any difference in the change, it is onely becauſe the Prophets expreſſion doth ſeeme to point to that laſt generation of the Nations, under whom the *Jewes* ſhall remaine captives immediately before their deliverance. But becauſe you could not ſhew the accompliſhment of this Prophecy touching the *Jewes*, you tell us that Interpreters doe ſhew the accompliſhment of the Prophecy touching the *Aſſyrian*, at the end of this chapter; and that that Prophecy ſpeakes not of them, whoſe captives the *Jewes* now are. No? Doe none of the *Jewes* then continue captives in *Aſſyria*? ſurely the reports and writings of Travellers and Traffickers in thoſe parts doe teſtifie the contrary. And what though the Emperiall power hath been tranſlated from one Nation to another, ſince the *Jewes* were carried captives by the *Aſſyrian*? yet may we truely affirme that the *Jewes* remaining in that Countrey, are now captives to the *Aſſyrian*, becauſe by the *Aſſyrian* in the Prophecy, is meant the Inhabitant of *Aſſyria* (whither the *Jewes* were firſt carried captives) of whom the Lord hath ſaid, *will breake the Aſſyrian in my Land, and upon my mountaines tread him under foot, then ſhall his yoake depart from off them* (that is, from

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off the *Jewes* [*and his burden from off their ſhoulders.* And have Interpreters ſhewed the accompliſhment of this according to the Prophets meaning? Me thinkes then you ſhould not have hid it from us; for the ſtory is worth the hearing, which can ſhew, when the *Jewes* were in their owne Land, wholly ſet free from the bondage which the *Aſſyrian* firſt brought them into; and the *Aſſyrian* himſelfe made ſubject to them. And what though no *Jewes* were now captives in *Aſſyria?* what were this to the aforeſaid Prophecy touching the *Jewes* redemption, which ſpeakes indefinitely of their deliverance from their oppreſſours, and of their taking them captives, whoſe captives they were, and not particularly of the *Aſſyrian*, or of any other Nation? It followes [*neither know we whoſe captives they are, ſeeing they live as free Subjects whereſoever they are.*] But doe you know that God calls them captives? and their dwelling in ſtrange Countreys a captivity? this then would have made you account them captives too, if you had had but a graine of that divine reverence towards Gods word, of which you would make others beleeve that you have no ſmall meaſure. And what was it that made the *Jewes* captives at firſt? was it not the loſſe of their Countrey, and their living under the dominion of another people? and doth not this ſtill continue upon them? wherein then are they now leſſe captives then they were heretofore? what priviledges have they now, which they enjoyed not under *Nebuchadnezzar*, *Cyrus*, *Darius*, *Artaxerxes*, *Ahaſuerus*, and others? It ſeemes then, that you take them not for captives, unleſſe they ſhould be put under great ſlavery, under an *Egyptian* bondage. This indeed were to make their captivity more grievous and burdenſome unto them; but captives they are without this; and God onely knowes how ſoone alſo the civill power under which they live may be turned againſt them.

The 2. Particular.

He tooke our nature on him, as well to performe his Kingly office therein amongſt us, as his Prieſtly or Prophetical: the glory of his being, &c.

Mr. Petrie's anſwer.

It is manifeſt, that he reigneth in us, ſeeing the faithfull can ſay with the Apoſtle, Gal. 2. 20. The life which I now live, I live by Faith in

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the Sonne of God, and Chriſt lives in mee: but that the glory of an earthly Kingdome is the reward of his contempt and torment, we cannot thinke, being ſuch a glory is not anſwerable to his ſufferings, who being equall with God, made himſelfe of no reputation, and humbled himſelfe even to the death of the Croſſe. Wherefore his reward is not deferred ſo long; but now God hath exalted him highly, and given him a name, which is above every name, Phil. 2. *And he for the joy that was ſet before him endured the Croſſe, and is ſet downe at the right hand of the Throne of God,* Heb. 12. 2. *which is a greater honour then of an earthly throne.*

Reply.

It is manifeſt, that the faithfull before Chriſts incarnation, could ſay alſo as well as we, *The life which we now live, we live by faith in the Sonne of God, and Chriſt lives in us.* For they were *baptized unto Moſes in the cloud, and in the ſea: and did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall drinke which we doe, (for they dranke of the ſpirituall rocke that followed them, and that rocke was Chriſt)* 1 Cor. chap. 10. ver. 2, 3, 4. So that if you will call the adoption, ſanctification, regeneration, and juſtification of the Saints [*a reigning,*] which the Apoſtle calls [*a living,*] Chriſt doth no otherwiſe reigne over them now, then he did from the beginning of the world, to wit, by his holy Spirit. But the reigne in queſtion, is his reigning viſibly in his humane nature on earth: In which ſenſe it is, (and for which end it was) that he was borne a King, an heire apparant to the Throne of *David.* For unleſſe he had been to reigne as man on earth, and as the Sonne of *David* over *Iſrael*, there had been no more neceſſity of his being borne of that Tribe and Family of the *Jewes*, which had ſole intereſt, and title to the Crowne of *Iſrael*; to qualifie him for the execution of his Kingly office in your ſpirituall ſenſe (for the diſtributing of his Spirit unto, and the guiding of the Church therewith) then there was of his being born of the Tribe of *Levi*, to fit him for the execution of his Prieſtly office, in laying down his life for our ſins, and making interceſſion for us now unto the Father. And as *Herods* deſtroying of the Infants of purpoſe to deſtroy our Saviour, that he might thereby tranſlate the Kingdome of *Iſrael* from the Houſe of *David*, and faſten it to himſelfe and his Poſterity: had been a plot as ſottiſh,

fortish, or unwise age, if he had not understood that the Scepter did belong only to our Saviour: So doubtlesse if he had not therein much mistooke what King Christ should be, the Evangelist would well haue certified vs, that *Herods* misprehension of our Saviours Kingdome was the occasion of his bloody fact, as he hath recorded his malicious attempt, to defeate our Saviour of his right. And though you do not say, that this Kingdome of our Saviour in heaven, is all the reward of his contempt and torments which he indured for us: yet you say, that it is all the reward, which he is to haue here on earth. And you say also that this reward is very agreeable, though not equall to his sufferings: that, I say, God hath very righteously appointed, that our Saviour should by the posterity of the same persons be there worshipped and obeyed, where by their Predecessours he had been so scornefully & despightfully hanled: and that at the end of this reigne he will also there iudge those persons also, who had formerly adiudged him to death. And the scriptures which you haue brought, do not gainesay this; for that *Heb.* 12. 2. doth shew only the reward he hath already in heaven; and so doth the 4. verse of the 6. of the *Reuelation*: but the 10. and 11. verses do rather shew what he is to receiue in the Day of his reigne on earth, then what he hath already.

Third Particular.

His owne words doe clearely proue it, Reuel. 3. ver. 21.

Peter saith much to the same purpose, Act. 3. ver. 19. 20. 21.

Can any man see in these words any thing for an earthly Kingdome? for albeit the Throne of the Father, and the Throne of our Saviour were diuerse, yet may they not be both in heaven?

Reply.

Can any man choose but see in these words, two distinct Thrones? & will any man besides you say, that they may be both in heaven? What, Can our Saviour haue an idle Throne in heaven? Throne in which he doth not now sit? For he now sits in his Fathers Throne; and when then shall he sit in that other Throne which you say may be in heaven besides his Fathers Throne? Certainely, you cannot tell us; To put you out of doubt then, that the Throne which our Saviour here calls [*my Throne*] is a distinct Throne from the Fathers, and yet not in heaven: you

the Sonne of God, and Chriſt lives in mee: but that the glory of an earthly Kingdome is the reward of his contempt and torment, we cannot thinke, ſeeing ſuch a glory is not anſwerable to his ſufferings, who being equall with God, made himſelfe of no reputation, and humbled himſelfe even to the death of the Croſſe. Wherefore his reward is not deferred ſo long; but now God hath exalted him highly, and given him a name, which is above every name, Phil. 2. *And he for the joy that was ſet before him endured the Croſſe, and is ſet downe at the right hand of the Throne of God,* Heb. 12. 2. *which is a greater honour then of an earthly throne.*

Reply.

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all in ſubjection under him, he left nothing (ſaith the Apoſtle) *that is not put under him. But now we ſee not yet all things put under him.* Out of which words you frame your objection thus [*Here is a two-fold Univerſality, all things are put under him, and, nothing is not put under him. What more could you have?* The laſt words ſay, [*All things are not put under him*] This is your formall argument, and your wiſe anſwer is this, [*If the laſt words ſay ſo, they muſt be contrary to the former words: but the words are, we ſee not all things put under him.*] No, the words are, *But now we ſee not yet all things put under him.* And if they were as you here allédge them, why did you object before, that the laſt words ſay, [*All things are not put under him*] ſeeing you deny that they ſay ſo in your anſwer? Is not this, firſt to ſpeak otherwiſe then the text ſpeakes, and then to reprehend your ſelf for miſ-alledging of it? yet, this I hope, is neither falſe Logique, nor falſe Divinity in you. And what, I pray, is the meaning of theſe words *But now we ſee not yet all things put under him*, if this be not the meaning of them, *that all things are not put under him?* And yet (by your leave) they are no contrary to the former words: for the Apoſtles former words, have relation to the Prophetick aſſertion of the Pſalmiſt, who ſpeakes of that which was to come, as if it had been then done. Who foreſhewes onely what great power was deſigned unto our Saviour by the Father, and not when the manifeſtation and exercise thereof ſhould be. So that the whole meaning of Saint *Paul* words is this, *For in that God* (hath fore-appointed to) *put all in ſubjection under Chriſt, he* (hath) *left nothing,* (he hath exempted no creature,) *that is not* (to be) *put under him. But now we ſee not yet* (this fulfilled, we ſee not yet) *all things* (actually) *put under him. But we ſee* (already) *Jeſus — for the ſufferings of death crowned with glory and honour.* And thus the Apoſtle ſhews what of that Prophecy of *David* was then fulfilled in Chriſt after his aſcention, to wit, this, *that he was then crowned with glory and honour.* And what was not then fulfilled, to wit, this; the actuall ſubjection of all creatures unto him: which is not to be fulfilled till the manifeſtation of [*the world to come,*] to which time it is that the Apoſtle referres the accomplishment and exercise of Chriſts dominion over the creatures, which the Pſalmiſt reveales; as the comparing of the 5. verſe of this chapter, with that which follows.

follows, doth evidently declare. For having ſaid in the 5. *ver.* *For unto the Angels hath he not put in ſubjection the world to come*, whereof he ſpeakes, he preſently affirmes, *But one in a certaine place teſtified, ſaying, What is man that thou art mindfull of him, or the ſonne of man that thou viſiteſt him?* &c. And thus this text ſhewes not our Text to be fooliſh, but your ſelves to be fallacious in ſeeking to obſcure it, as your carnall mouth doth pronounce you prophane, in calling that truth fooliſhneſſe, which Chriſt, the Prophets, and Apoſtles have ſo plainely, and plentifully ſet forth. In the other Text, *Heb.* 10. *ver.* 12, 13. it is ſaid, *But this man after he had offered one ſacrifice for ſinnes for ever, ſate downe at the right hand of God, from henceforth expecting till his enemies be made his foot-ſtoole*; that is, looking for the time in which his enemies ſhall be ſubdued unto him, as the 1. *ver.* of the 110. *Pſal.* doth manifeſt, where the words are theſe. *The Lord ſaid unto my Lord, Sit thou at my right hand (during peace) untill I ſhall make (not untill I have made) thy enemies thy foot-ſtoole.* So that he ſits not there while it is doing, but untill it muſt be done, untill the time ordained for the accomplishment of it. All then that the Apoſtle affirmes in this text likewiſe to be already done is this, That Chriſt is ſate downe at the right hand of God, as was foretold; but as for the other part of this prophecy, he ſaith plainely, That Chriſt now expects only when it ſhall be fulfilled; and if this be not ſufficient to make you confeſſe, that the enemies which *David* here propheciſed of, are not yet made ſubject unto Chriſt; that which follows in the Pſalme will put it beyond exception, for he nominates what enemies are here meant, the time when, and the manner how they are to be made Chriſt's footſtoole. The enemies he ſpeakes of, are men; the Kings and Heads of the earth, as we finde *ver.* 5, 6. The time when, is [*the day of his power.*] The day in which the *Jewes* ſhall be as willing to receive him, as in the day of his poverty they were to be rid of him; as we learne *ver.* 3. *Thy people ſhall be willing in the day of thy power.* The manner how, is by an eminent deſtruction brought on theſe Kings, and their forces, as the 5. and 6. *verſes* doe informe us alſo: which being compared with the latter part of the 19. *chap.* of the *Revel.* doe plainely ſhew, that this deſtruction which *David* foretels, is the very ſame with that which Saint *John* there

all in subjection under him, he left nothing (saith the Apostle) *that is not put under him. But now we see not yet all things put under him.* Out of which words you frame your objection thus: [*Here is a two-fold Universality, all things are put under him, and, nothing is not put under him. What more could you have?* The last words say, [*All things are not put under him*] This is your formall argument, and your wise answer is this, [*If the last words say so, they must be contrary to the former words: but the words are, we see not all things put under him.*] No, the words are, *But now we see not yet all things put under him.* And if they were as you here alledge them, why did you object before, that the last words say, [*All things are not put under him*] seeing you deny that they say so in your answer? Is not this, to speak otherwise then the text speakes, and then to reprehend your self for mis-alledging of it? yet, this I hope, is neither false Logique, nor false Divinity in you. And what, I pray, is the meaning of these words, *But now we see not yet all things put under him*, if this be not the meaning of them, *that all things are not put under him?* And yet (by your leave) they are not contrary to the former words: for the Apostles former words, have relation to the Prophetical expression of the Psalmist, who speakes of that which was to come, as if it had been then done. Who foreshewes onely what great power was designed unto our Saviour by the Father, and not when the manifestation and exercise thereof should be. So that the whole meaning of Saint *Pauls* words is this, *For in that God* (hath fore-appointed to) *put all in subjection under Christ, he* (hath) *left nothing,* (he hath exempted no creature,) *that is not* (to be) *put under him. But now we see not yet* (this fulfilled, we see not yet) *all things* (actually) *put under him. But we see* (already) *Jesus — for the sufferings of death crowned with glory and honour.* And this the Apostle shews what of that Prophecy of *David* was then fulfilled in Christ after his ascention, to wit, this, *that he was then crowned with glory and honour.* And what was not then fulfilled, to wit, this; the actuall subjection of all creatures unto him: which is not to be fulfilled till the manifestation of [*the world to come,*] to which time it is that the Apostle referres the accomplishment and exercise of Christs dominion over the creatures, which the Psalmist reveales; & the following verses of this chapter, with that which follows,

the wiles of his enemy, that Saint *Paul* adviseth us to put on the whole armour of God, *Ephes.* 6. 11. &c. Yea it is in the Christian Church, that some were to give heed to seducing spirits, and doctrines of devils, as Saint *Paul* writes, 1 *Tim.* 4. 1. and that there should be *false teachers, who privily should bring in damnable heresies, even denying the Lord that bought them.* As Saint *Peter* writes, 2. *Ep.* 2 *chap.* 2 *ver.* &c. And they are the Christians of the last dayes, of whom S. *Paul* foretells, 2 *Tim.* 3. 1. *That they shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.* And if this be the fruits of Satans subjection and imprisonment, what then are the fruites of his power and freedome? Doubtlesse Satan cannot be held in subjection, to be bound up, (as he must be in the time of Christs reigne) as long as our enemies doe arise against Christ in his poore members, seeing it is manifest through the liberty and power that this Arch-enemie hath in the world, that good men suffer for the truths sake, and evill men oppose it; that I say, men are kept from a generall peace and unity over the whole earth. And therefore in confessing, [*that new enemies still arise against Christ*] you doe flatly gainsay, what you before falsly affirmed, to wit, that the evill Angels Christs greatest enemies are now held in subjection by him, that they are now deprived both of their power and liberty to doe hurt, to rebell against Christ, and to raise persecution against those that are Christs; as they shall be, I say not in this time of the world, but in that in which Christ shall reigne personally on earth. Yea if Christs enemies mentioned in the foresaid Psalme, be now made his footstoole, if they be now wholly subdued unto him, (for this is the meaning of *their being made his footstoole*) how can new ones still arise?

The 3. Particular.

Seeing before mentioned Psalme, therefore considers it the time, not the place, in which his Throne is to be erected: not the place, because in one Kingdome there can be but one Throne; and not time, for then he should have two Thrones, which none hath

but

Mr. Petrie's Answer.

If this be not to deceive with words, I know not what it is to deceive. One and the same throne, is called the throne of God, and of the Lambe, Revel. 22. 3. *and therefore his Fathers throne, is his owne throne, as he saith generally,* John 17. 10. *All my things are thine, and all thine are mine: and so both parts of the proofe fall to the ground. In one Kingdome is but one throne, and that throne belongeth to the Father, and to the Sonne, and now he sits on his owne throne, as it is said expressly unto the Sonne,* Heb. 1. 8. *Thy throne is for ever and ever, and he prayeth for no other glory, but that which he had before the world was,* John 17. 5.

Reply.

It doth ill become a deceiver to cry out against deceit. Our Saviours words *Revel.* 3. 21. are very plaine, they are no parable: *To him that overcometh,* (saith he) *will I grant to sit with me in my Throne,* (loe here a Throne in which the Saints shall sit with Christ, it follows) *Even as I also overcame, and am set down with my Father in his Throne.* (Loe here a Throne in which no man can sit but himselfe,) and therefore here are two distinct Thrones. But you object, [*That one and the same throne, is called the throne of God, and of the Lambe: and therefore say you, his Fathers throne is his owne throne.*] And therefore say we, you are slipt from the matter in question: for whereas you should prove, that the Throne, which *Revel.* 3. Christ calls [*my throne*] is not a distinct Throne from that which he calls [*the Fathers throne*] you prove onely that the Fathers Throne, is Christs owne Throne, which no Christian will gainsay. For it is his, by proper interest, as he is God: and by purchased interest, (as I may say) as the Lambe of God, as a crucified Saviour: and yet it is not that Throne which properly belongs unto him as he is man; as he is the Sonne of *David.* For this he is to receive on earth, where others, where *they that overcome shall sit with him.* And in opposition to this Throne on earth it is, that he calls the Throne in heaven, *the Fathers throne,* *Revel.* 3. 21. which Throne *Revel.* 22. 3. (after the expiration of the time of his reigne, on *Davids* Throne) he calls *the Throne of God, and of the Lambe.* And so your argument being mistaken, the scriptures alledged to confirme it, are of no force to beate downe the truth of a double Throne mentioned, *Rev.* 3. 21.

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Seeing before mentioned Reuben Thrust, therefore writes in this the time, not that the place, in which his Throne is to be erected: not the place, because in our Kingdome there are but one Throne; and not the time, for then he should grow into two Thrones, which cannot be, doth not.

Ibi.

Mr. Petvie's Answer.

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The

The 8. Particular.

He hath a throne which belongeth unto him as man, and to the throne of the Father he hath no proper interest, but as God.

Mr. Petto's Answer.

Shew then any text that speaks of his two thrones? yea if he have, or shall have any throne as man, and not as God, it must be given unto him: But is it now given unto him to sit on his Father's throne, and his own throne? the throne of his Father.

Reply.

You here fall backe to somewhat that you had left behinde: but unlesse you had propoſed a ſtifer challenge, it had been more for your credit to have let it alone. For is it not ſtrange, that one ſo well read in the Scripture, as you ſeeme to be, ſhould call on us to *ſhew any text that ſpeakes of Chriſt two thrones?* Sure, we have ſhewed you already one unanſwerable text, *Rev.* 3. 21. and yet you will not believe it. To ſhame you then, if not to ſatisfie you, we will ſhew you others. For what are the Thrones of which Saint *John* ſaith, *Rev.* 20. 4. *And I ſaw thrones, and they ſate upon them, and judgement was given unto them?* Are not theſe the Thrones in which *they that overcome* ſhall ſit with our Saviour? And are not the Thrones on which the Diſciples ſhall ſit, *judging the twelve Tribes of Iſrael*, ſome of theſe Thrones? doubtleſſe they are. For as it is ſaid, *Matth.* 19. 28. *That the Diſciples ſhall ſit on thrones, judging the twelve Tribes of Iſrael*; which neceſſarily ſhews a government over others: ſo it is ſaid, *Revel.* 20. 4. *That they ſat on thrones, and judgment was given unto them*; viz. *on theirs* that is, They were made Judges over others, not others over them. And where ſhould the Saints departed ſit on ſeates exerciſing judgment over others, but on earth? and when but in the time of our Saviours Kingdome, (who ſhall bring them with him) when, I ſay, but in the time of his 1000. yeares reigne, as it is *Luke* 22. 29. 30. and *Rev.* 20. 4? For in heaven they cannot ſit judging any, becauſe there are none to be judged by them, there are none but themſelves; and at the judgement of the dead, they ſhall not judge any, (any otherwiſe then by way of approbation) becauſe this is our Saviours priviledge onely, as his words, *John* 5. 22. 27. and the ſingle throne, *Rev.* 20. 11. doe declare: (and indeed it is not likely, that the

Saints

Saints who are saved onely by our Saviours righteousnesse, shall pronounce glory to themselves, and perdition unto others.) The time therefore in which our Saviours Throne shall be accompanied with the Thrones of the Saints, must needes be the time of his one thousand yeares reigne on earth; after which time, and the little season of the selfe-ruining insurrection of the Nations that must follow it; he is to sit alone on the white Throne spoken of *Rev.* 20. 11. to give sentence on the dead, and (taking the full number of the elect with him into the new *Jerusalem*) to sit againe in the Throne of God, and of the Lambe, in the height of glory, *Rev.* 22. 3. And thus we have laid before you other texts, which shew that our Saviour shall have a Throne on earth: and consequently, that he hath another Throne, besides that where he now sits. And that his Throne on earth is a Throne given unto him, the words of the Angel *Gabriel*, *Luke* 1. 32. doe witnesse, *And the Lord shall give unto him the Throne of his Father David.* And his owne words, *John* 5. 27. *And hath given him authority to execute judgement also, because he is the Sonne of man.* But you by your wily, if not rather weake arguing, would perswade us to thinke, that Christ cannot have another Throne given him, because the Throne where he now sits, is a given Throne. Which is just as true a reasoning as this; King *James* was first crowned King of *Scotland*, therefore he could not afterward be crowned King of *England*.

Israel's Redemption.

And the reason of it, (as is intimated in the first words) is because the time in which all that shall overcome, are to be called, is not yet at an end; and this also the answer which was made to the soules under the Altar, (who cried for vengeance against their persecutours) doth fully confirme. For it was said unto them, that they should *rest yet for a little season, untill their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled*, Revel. 6. 11. and when this is done, then shall Christ sit on his own Throne, and they that overcome shall sit with him: *For he that overcometh, and keepeth my words unto the end, to him* (saith he) *will I give power over Nations, (and he shall rule them with a rod of iron, as the vessels of a Potter shall they be broken to shivers,) even as I received of my Father*, Rev. 2. 26. 46. § *Rev.* 11. 15. 17.

Mr. Petrie's Anſwer.

1. *The force of this reaſon is, Chriſt ſhall not be a King till all his Subjects be called and overcome: but his Subjects are not all yet called: which forme is alike with this, Ferdinand ſhall not be Emperour, till all his Subjects be borne, and be victorious, whereas ſome of his Subjects are comming daily into the world, and it may be more of them are daily departing. This is a ridiculous reaſon, and ſo is the other.* 2. *Neither doth the prayer of the Saints make mention of his earthly Kingdome, but of ſubduing or revenging their enemies, which ſhall be without an earthly Monarchy, to wit, by puniſhing them in hell.* 3. *That text Rev. 11. 15. ſpeakes not of a proper Kingdome of Chriſt, and farre leſſe of an earthly Kingdome, but of the Kingdome of our Lord and his Chriſt: if it had been ſaid, of our Lord and Chriſt, or, of our Lord Chriſt, it might be thought to be the proper Kingdome of Chriſt, which he as man governs, or ſhall governe: but when it is ſaid, of our Lord, and of his Chriſt, we ſee a diſtinction of perſons, and unity of power: And therefore it is cleare, that the text Rev. 2. 26. is impertinently cited for proofe of that thing which is not, and is imagined to be on earth: whereas that power is in heaven.*

Reply.

1. Doubtleſſe you take this for a very witty compariſon; but the truth is, it is a very ignorant one. For the force of this reaſon is not as you make it ſay, [*that Chriſt ſhall not be a King till all his Subjects be called, and overcome.*] But it is this, That Chriſt ſhall not receive his Kingdome, till all thoſe Subjects, thoſe glorified Saints which ſhall come with him in his Kingdome, are called, and have overcome. So that the forme is thus this, *Ferdinand* ſhall not be Emperour, till all thoſe Subjects, thoſe Nobles that ſhall waite on him at his coronation, be borne, and able to attend him. And *Ferdinand* being a mortall King, is to be accompanied by mortall attendants; but our Saviour being an immortall King, is to be accompanied with immortall attendants; with all thoſe beleevers which have already, or ſhall hereafter overcome the temptations, and afflictions of this world, before his appearing, and his Kingdome: which Saints being but a part (though the choiſeſt part) of our Saviours Subjects, are indeed ridiculouſly compared by you to all *Ferdinands* Subjects borne and unborne.

2. Though

2. Though the prayer of the Saints, *Rev.* 6. 10. doth not *mention our Saviours Kingdome on earth*, yet seeing the revenge they call for, is deferred till the number of those that shall be slaine for the word of God, be fulfilled; we know that it is not to be executed till our Saviours comming. And in what manner it is then to be done by him, the 14. *chap.* of the *Rev.* from the 14. *ver.* to the end, doth declare. And the 19. *chap.* also at 17. *ver.* &c. Where *the fowles of heaven are summon'd to the Supper of the great God: to eate the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all both bond and free, both small and great.* And surely this judgement on the Saints enemies, is to be a temporall judgement on earth: at our Saviours comming with the Saints to receive his Kingdome, as the 11. and 14. *verses* of this Prophecy doe shew, and not an eternall judgement on their bodies and soules in hell: which is not to seize on them, till the giving up of Christs Kingdome at the Judgment of the dead, till above a 1000 yeares after this overthrow, (in which the fowles are to feast on their carkasses,) as in the 20 *chap.* of the *Rev.* at the 11 *verse*, &c. it is revealed.

3. That text *Rev.* 11. 15. [*speakes not, you say, of a proper Kingdome of Christ, but of the Kingdome of our Lord and his Christ.*] And by this reckoning our Saviour hath no proper Kingdome at all, and consequently is not properly a King: for what Kingdome belongs to Christ, which may not as well be called the Kingdom of our Lord, as the Kingdom of his Christ? But certainly the Kingdom which this text saith shall become the Kingdomes of Christ, are the Kingdomes of this world: and therefore Kingdomes on earth, and proper Kingdomes, both which you deny. And they are to become Christs Kingdomes at the sounding of the seventh Trumpet, and not before, that is, at the time of his appearing againe: and therefore they are to be his to governe as he is man; and so by your owne confession, to be properly his. Although then we grant, that these words, [*the Kingdomes of our Lord, and of his Christ, doe intimate a distinction of persons, and unity of power,*] which is more then *Pareus* grants, (who encliines to a distinction of natures, and unity of persons,) yet it will not follow from hence, that the Kingdomes of this world,

which our Saviour at his comming ſhall receive into his owne poſſeſſion, as he is man, ſhall not be his proper Kingdomes. For they are ſaid *to become the Kingdomes of our Lord*, not becauſe they are not now his: but firſt becauſe at the accompliſhed donation, and actuall ſubjection of them unto Chriſt, God ſhall more marvellouſly declare his ſupreame power over them, then ever he did. And ſecondly, becauſe they ſhall then be his after a more ſpeciall manner, then they are now his; becauſe I ſay, he ſhall then be worſhipped and obeyed in them all, according to the righteous rule of his owne Lawes. And yet they are ſaid to become the Kingdomes of Chriſt onely, in regard of the adminiſtration, of the immediate government of them. For Chriſt alone ſhall then be viſible King over them, as now others are: and therefore ſhall be as properly a King on earth, as any of them who now beare rule in theſe Kingdomes. And this the next words of the text doe confirme, which ſay not, *and they*, but *and he*, (that is Chriſt *alone*) *ſhall reigne for ever and ever*. And therefore that text *Rev.* 2. 26. is very pertinently cited, for proofe of that thing which ſhall be on earth, and is not now in heaven. For our Saviour (though then in heaven) did not ſay, that he had given the Saints in heaven, or Saints on earth, power over the Nations on earth, but that he would give them power over them. And ſurely we cannot thinke, that the Martyrs, *Rev.* 6. 10. would call on God to haſten the time for the avenging of their bloud, on them that dwell on the earth; if they could now do it themſelves, if they could now rule the Nations with *a rod of iron, & break them to ſhivers, as a Potters veſſell*. Yea, why have the Saints on earth been ſo long time perſecuted, afflicted, tormented, and ſtill are, if the Saints in heaven have power to deliver them, and tread down their enemies? And why are there ſtill ſo many large heathen Kingdomes, not yet ſubdued to the faith, or government of the faithfull, if the Saints in heaven can rule them as they pleaſe? Certainely if you can make this good, that our Saviour hath already given to the Saints in heaven, that power over the Nations which he here ſpeakes of, to wit, a conqueting and commanding power, a power to rule them with *a rod of iron*; you will helpe the *Papiſts* to a better ground for their ſupplication unto Saints, then was ever yet thought of by themſelves. For doubtleſſe if

the Saints in heaven have now command over this inferiour world, they must needes be acquainted with all passages of importance in it, as Kings and their Agents are with the affaires of State in the Kingdomes over which they rule: and so may well be sought to, if not for spirituall, yet for outward and temporall advice, succour, and defence.

Israel's Redemption.

47. The like encouragement he gave also to his Disciples before his passion. *Ye are they* (said he) *which have continued with me in my temptations, therefore I appoint unto you a Kingdome, as my Father hath appointed unto me, that ye may* [h] *eate and drinke at my table, in my* [i] *Kingdome, and sit on* [k] *seates, judging the twelve Tribes of Israel,* Luke 22. 28.

[h] *Matth.* 26. 29. *Mark.* 14. 25. *Luk.* 14. 15. [i] *cha.* 22. 16. 18. [k] *cha.* 24. 42. 43. *Acts* 10. 41. [l] *Dan.* 2. 44. *cha.* 7. 14. 27. [k] *Dan.* 7. 22. *Revel.* 20. 4. *Matth.* 19. 29.

Mr. Petries Answer.

It might be more for his purpose to have concealed this text, which makes the 12 Tribes of Israel the persons judged: & all the texts quoted on the margin speake of the Kingdome of God, except that of Luke 22. 42, 43. *where is mention of no Kingdome, but of eating and drinking after Christs resurrection: and if that be the Kingdome, whereof our Saviour speakes, ch.* 22. 29. *that Kingdome is come already.*

Reply.

It might have been more for my purpose, you say, *to have concealed this text.* And why? because you have nothing to say to it, [*but it makes the twelve tribes of Israel the persons judged?*] What? doe you thinke then that in our Saviours Kingdome, in the restored Kingdome of *Israel*, there shall be no government or that it is a token of the unrighteousnesse of a Kingdome to have governours in it? Certainely unrighteous Judges are a ready meanes to make a Kingdome unrighteous: to make charity waxe cold, and envy and contention grow hot. But upright Judges are as effectuall a meanes to preserve righteousnesse in a Kingdome, to cherish and strengthen love and unity, and to chase away all hatred and dissension: and how righteous then shall that Kingdome be, where our Saviour himselfe shall be King; and the Disciples and other Saints, governours under him? And surely seeing the Twelve Tribes of *Israel* cannot be taken for the reprobate, nor for the Saints already departed, and to depart, or ever to come before our Saviours appearing; for these must be Judges, as well as the

Diſciples, as our Saviour himſelfe doth teſtifie, Rev. 3.21. *To him that overcometh will I grant to ſit with me in my Throne*, that is, *to have power over Nations, as it is* Rev. 2.26, 27. *and to reigne on earth*, as it is *Rev.* 5.10.) Seeing, I ſay, the twelve Tribes of *Iſrael* can be taken for neither of theſe; they muſt needes be taken for the Kingdome of *Iſrael*, which is againe to be reſtored on earth, where onely the glorified Saints can ſit as Judges over others. For in the new *Jeruſalem* they are all to be partakers of the ſame glory, (though not of the ſame meaſure of glory,) they are all to have equall intereſt in the tree of life, and rivers of life; and therefore there ſhall neither be need of judging, nor any temporall poſſeſſions, and affaires to be judged of. For the heavens and the earth that now are, and all the creatures on the earth, (being to laſt no longer then the firſt death ſhall laſt) ſhall be then all diſſolved. And thoſe new ones mentioned, Rev. 21. 1. (that new heaven, I ſay, from which, and that new earth to which the new *Jeruſalem* ſhall deſcend,) created in their place. You tell us next, [*that all the texts quoted on the margine ſpeake of the Kingdome of God, except that of Luke* 24 42,43. *where is mention of no Kingdome, but of eating and drinking after Chriſts reſurrection, &c.* But doe not the other texts ſpeake alſo of ſomething to be done in the Kingdome of God, as well as of the Kingdome of God? Surely our Saviour ſaith *Matth.* 26.29. *I ſay unto you, that I will not drinke henceforth of the fruite of the Vine, until that day, when I ſhall drinke it new with you in my Fathers Kingdome*, (as it is *Marke* 14.25. *in the Kingdome of God*,) and *Luke* 22.15. he ſaith, *I have earneſtly deſired to eate this Paſſeover with you before I ſuffer, for I ſay unto you, Henceforth I will not eate of it any more, until it be fulfilled in the Kingdome of God. And he tooke the cup, and gave thankes, and ſaid, Take this and divide it among you, for I ſay unto you, I will not drinke of the fruite of the Vine, until the Kingdome of God be come.* Loe, here is mention of eating and drinking too: and that of our Saviours eating the Paſſeover, and drinking wine againe with his Diſciples, *but not until the Kingdome of God be come*; And therefore unleſſe you will deny, that the Kingdome of God ſhall come, you cannot deny, that our Saviour and his Diſciples ſhall again eate and drinke together; nor conſequently that the Kingdome of God, is meant of our Saviours Kingdom

on

on earth. Of that Kingdome, of which he said to his Disciples, *Luke* 22. 28. *Ye are they which have continued with me in my temptations, therefore I appoint unto you a Kingdome, as my Father hath appointed unto me, that ye may eate and drinke at my table in my Kingdome, &c.* For where is a Lambe for the Passeover? where growes the Vine, but on earth? and when could the Disciples eate the Passeover, and drinke wine againe, with our Saviour at his table, but after the resurrection of their bodies? And that text *Luke* 24. 42. 43. was quoted onely to shew that glorified bodies can eate, and consequently, that the denyall of this can be of no force against the proper sense of our Saviours words: whose single affirmation of his eating and drinking with his Disciples, after his next appearing, ought to be of more account with us, and to gaine more belefe from us, then all other mens negation of it. And this selfe same Kingdome of our Saviour on earth, is sometimes called, *the Kingdome of the Father*, because it is appointed unto him by the Father: and sometimes Christs Kingdome, because as man he is to reigne visibly in it: and sometimes the Kingdome of God, because Gods power shall be revealed after a wonderfull manner at the setting of it up, and because none but Gods Lawes shall be observed in it: and sometimes *the Kingdome of heaven*, because the chiefe governours of it shall come from heaven, and because it shall be of an heavenly condition, in regard of the holinesse and righteousnesse thereof: for as our Saviour and the glorified Saints shall then as perfectly doe Gods will on earth, as it is now done by them in heaven; so shall their righteous judgement occasion a more righteous dealing amongst all others over the whole earth, then was ever yet observed in any particular Kingdome.

Israel's Redemption.

I know these words are taken by Interpreters, for a metaphoricall expression of those joyes, which we shall receive in *heaven; but it is a currant *axiom* in our Schooles, (*Non esse a litera, seu propria scripturæ significatione recedendum, nisi evidens aliqua necessitas cogat, & scripturæ veritas in ipsa litera periclitari videtur.*) That we must not forsake the literall, and proper sense of the scripture, unlesse an evident necessity doth require it, or the truth thereof would be endangered by it: and I am sure, here is no such cause for:

*In heaven where the holy *Jerusalem* is that great City, (*Rev.* 21. 10 &c.) distinguished to *Ez.* 40. *chap.* 4. *ver.* 2. *&c. chap.* 45.

ver. 1,2,3,4, for which we ſhould leave the naturall interpretation of the 5,6,7. (which place, yea we are by many other paſſages in the ſcripture, rather I take to be the compelled to ſticke to it. modell and platforme of the city that is to be built at the *Jewes* redemption) by theſe and many more differences. Firſt, becauſe the builder and maker of the one is God (*Rev.* 21. 2.) but the other men ſhall build (*Jer.* 31.38. *Ezek.* 40.8.) Secondly, the materialls of *Jeruſalem* which is above, are all gold and precious ſtones, (*Rev.* 21.18,19,20,21.) but the materialls of that other *Jeruſalem* ſhall not be ſuch (*Ezek.* 40.16,17,21,&c.) Thirdly, in this city, there is no Temple, for the Lord God Almighty, and the Lambe are the Temple of it (*Rev.* 21.22) but that city ſhall have a Temple (*Ezek.* 40.41,&c.) Fourthly, in this city, the river of water of life proceedeth out of the Throne of God, and of the Lambe, (*Rev.* 21.1.) but in that city, waters (not the river of life, though endu'd with healthfull and nouriſhing qualities, becauſe of the place whence they are to proceed, *Ezek.* 47.9.12.) ſhall iſſue from under the threſhold of the Temple: for the forefront of the houſe ſhall ſtand towards the Eaſt, and the waters ſhall come downe from under the right ſide of the houſe, at the ſouth ſide of the Altar. (*Ezek.* 47.1.&c.) Fifthly, in this city, the tree of Life only grows on either ſide of the river, and beares twelve manner of fruits monethly, (*Rev.* 22.2.) but by the river that ſhall iſſue out of the Sanctuary of that city, ſhall grow all trees for meate (*Ezek.* 47.12.) Sixthly, in this city there is no night, they need no candle, nor light of the Sun, for the Lord God giveth them light, and the Lambe is the light thereof, (*Rev.* 21.23.25. ch.22.5.) but in that city there ſhall be night, and the light of the Sun ſhall then be ſeavenfold (*Iſa.* 30.26. ch.60.19.) Seventhly, this city ſhall deſcend to the new earth, with which there ſhall be no ſea created, (*Rev.* 21.1.2.) but the waters which ſhall come from that city, ſhall go into the ſea, and being brought forth into the ſea the waters ſhall be healed, (*Ezek.* 47.8.) and therefore that city is to be built, before the annihilation of the firſt earth with which there is a ſea.

Mr. Petrie's Anſwer.

It may be doubted, whether this Author hath been bred in ſchooles, or what he calleth our ſchooles, ſeeing he ſo abuſeth rhetoricall termes, (as literall ſenſe, for proper ſenſe: metaphoricall ſenſe contra-diſtinguiſhed to figurative ſenſe,) and keepes no logicall canons in his arguing, and I thinke, he did never learne ſuch interpretation of ſcripture in any approved ſchoole. As for this rule, he may ſee partly by that is ſaid, and ſhall ſee more hereafter, that theſe words cannot be underſtood of an earthly Kingdome: neither doe theſe fore-cited compell us, (as he boldly ſaith) to ſticke unto the earthly ſenſe of this text in hand.

Reply.

It may well be doubted, whether pride or choler did moſt overſway your judgement in this anſwer. For though I willingly confeſſe my ſelfe to be a man not worthy to be numbred amongſt the learned: yet unleſſe I ſhould make as little conſcience of lying for an advantage, as you doe; you cannot chuſe but know what

what ſchools I was bred in: for the title-page of my Book doth publiſh it to the world. And doubtleſſe theſe ſchooles have ever yeelded men as eminent for judgement, as righteous in their life, and as zealous for the truth, as thoſe that you have been bred in, or any other ſchooles in Chriſtendome beſides. But that which you here firſt indict me for, is this. [*That I abuſe rhetoricall termes, as literall ſenſe for proper ſenſe.*] And I pray, what Divine doth not as often, or oftner, uſe literall ſenſe for proper ſenſe, then for the true ſenſe, whether proper or figurative? and what is the meaning of literall ſenſe, in this approved *axiome*, but a proper ſenſe? For doubtleſſe there is no neceſſity that can compell us to leave the true ſenſe of the ſcripture, although it may, to leave the proper ſenſe. And yet the *axiome* runnes thus: *We muſt not forſake the literall or proper ſenſe, &c.* which being readred (according to your acceptation of the word *literall*) the true or proper ſenſe, what ſenſe will there be in the *axiome*? Your next cenſure is, [*That I have contra-diſtinguiſhed metaphoricall ſenſe to figurative ſenſe.*] But it had been honeſt dealing to have ſhewed the place, or elſe not to have ſaid ſo: for an accuſation without proofe doth onely declare the plaintiffe a ſlanderer. Your third complaint is [*That I keepe no Logicall canons in arguing.*] No Sir, it is not for every one to doe this; it is for ſuch as you are, for ſuch as are ſcholars; ſuch men will obſerve a canonicall method in arguing: and make as excellent uſe of logicall maximes, as you have done *pag.* 39. of this maxime, [*What is given unto any man as man, belongeth unto all men.*] The laſt cenſure is, [*That I never learned ſuch interpretation of ſcripture, in any approved ſchools.*] Surely the interpretation of ſcripture, is to be learned from God, and not from man: for that interpretation is moſt true, and infallible, when the coherence of the text doth point out the ſenſe, or when one ſcripture doth expound another of the ſame nature. And yet I goe not alone, but am accompanied with many approved Authors, bred in approved ſchooles, who have all confeſſed the ſame truth that I ſpeake for, and ſticke to that proper interpretation of theſe ſcriptures, which I follow. For not to ſpeake of the primitive Chriſtians, or of many of the Fathers after them, there have been many approved men for learning in theſe latter times, that have been witneſſes of this truth, amongſt whom, are

Brightman, *Alſtedius*, *Wendelinus*, and *Mede*, whom you your ſelfe
pag. 14. commend for a renowned Author, although you ſhake off
his choiſeſt proofes, as eaſily as *Sampſon* ſhooke off the *Philiſtins*
cords: and breake through his ſtrongeſt arguments, as forcibly
as *Sampſon* did through the gates of *Azzah*, which he carried a-
way in a triumphing manner: ſuch wonders doe you worke by
your canonicall, (or rather careleſſe) arguing. And yet for all
this, you muſt give me leave to make ſo bold with you againe,
as to tell you; That as the plainenesſe of this text in hand, and of
the fore-cited ſcriptures, doth compell us to acknowledge the
proper ſenſe of them; ſo I truſt both the love of the truth, the
feare of God, and a deſire to keepe a good conſcience, will ever
conſtraine us to ſticke to it. For it is manifeſt by your taunting
termes, that you could finde neither ſcripture contradicting, nor
neceſſity forbidding the proper ſenſe of our Saviours words; for
the confirmation whereof, this rule is here alledged.

Iſrael's Redemption.

49. ev. 22. 3. For beſides, that there is little analogy and reſemblance betwixt
a perpetuall [1] praiſing and worſhipping of God, and the buſineſſe
of a politicke government here ſpoken of: beſides this, I ſay, we
are already informed, that though our Saviour be now in hea-
ven, yet he ſits not there in his owne Throne, and conſequently,
is not yet in the Kingdome which *the Father hath appointed him.*

Mr. Petrie's Anſwer.

What impudence is here! Doth not David *ſay*, Pſal. 16 11. *In thy*
preſence is the fulneſſe of joy, at thy right hand are pleaſures for evermore?
and Pſal. 17. 15. *I ſhall be ſatisfied when I wake with thy likeneſſe,*
and Pſal. 36. 8. *They ſhall be abundantly ſatisfied with the fulneſſe of thy*
houſe, and thou ſhalt make them drinke of the river of thy pleaſures.
Theſe and many more are ſpoken of the joyes in heaven by reſemblance
with earthly Kingdomes: and we have already ſhewed that he hath
been miſinformed (or miſinformeth) of another Throne and another
Kingdome.

Reply.

Here you ſtartle the Reader with a very foule exclamation,
but an evill tongue, as it doth not become you, ſo it will nothing
benefit you. Yea it deepely ſtaines your innocency before God,
very much impaires your reputation amongſt men, (eſpecially
upright

upright men) and ſets up your wounded conſcience as an irreconcileable Judge againſt you. Looke into the Epiſtle of Saint *James, chap.* 3. *ver.* 6. and you may ſee both the abominable off-ſpring and originall of it. So is the tongue, ſaith he, *amongſt the members, that it defileth the whole body, and ſetteth on fire the courſe of nature, and it is ſet on fire of hell.* That therefore it may not burne hereafter in thoſe flames, from whence it is now too much inflamed, thinke ſeriouſly on this paſſage, and from henceforth give better language to others, though your enemies, then you have done to me for telling you the truth. Now as for your anſwer, I confeſſe theſe texts to be *Davids* words, and that there are ſome metaphoricall phraſes in them. But I deny that they have any reſemblance with the civill affaires of an earthly Kingdome, or that there is any compariſon to be made betwixt them and our Saviours ſaying, *Luke* 22.28. ſo that the impudence you ſpeake of may well recoile on your ſelfe. For the text *Pſal.* 16.11. ſhews onely, that the fulneſſe of all joy and delight, is in the enjoyment of the ſight of God, and to be [*at the right hand of God*] doth betoken the higheſt place of honour and glory in heaven, which is proper to our Saviour, who is ſaid to ſit *at the right hand of God*, in alluſion to a cuſtome amongſt men, who are wont to ſet thoſe whom they will moſt honour, whom they moſt delight in, at their right hands. And that Text *Pſa.* 17.8. ſhews that *David* after the reſurrection, when he ſhall have a glorified body, as Chriſt now hath, ſhall be perfectly happy, ſhall be as he would be. For theſe words [*to awake after thy likeneſſe,*] are all one with thoſe of Saint *Paul* in 1 *Cor.* 15. 42,43,44. *To riſe in incorruption, in glory, in power, to riſe with a ſpirituall body. For if we have been planted together in the likeneſſe of Chriſts death, we ſhall be alſo in the likeneſſe of his reſurrection,* ſaith the ſame Apoſtle, *Rom.* 6.5. and becauſe we are laid into our graves as one that lies downe in his bed to ſleepe, and ſhall be raiſed out of them, as one that riſeth out of his bed from ſleepe, therefore it is, that the Prophet uſeth, [*awake*] in ſtead of [*ariſe*] And the text *Pſal.* 36.8. is referred by *Muſculus* to Gods bountifull proviſion in this life for all men indifferently; and by *Calvine* better, as well to the outward and temporall, as to the ſpirituall and eternall benefits of God towards the faithfull, his words are, *Some reſtraine it to ſpirituall graces, but*

unto me it ſeemeth a more likelyhood, that under it are comprehended all Gods benefits, that pertaine as well to the uſe of this preſent life, as to the eternall & heavenly bleſſednes. And ſo refers it as well to joyes on earth, as to joyes in heaven. And happily ſeeing the Prophet makes mention here of the houſe of God, it is beſt underſtood of the great comfort which men ſhall receive through Gods loving kindneſſe towards them, in the time of our Saviours Kingdome on earth, when *Jeruſalem* and the Temple of the Lord ſhall again be rebuilt, and all Nations ſhall flow unto it, as it is, *Iſai.* 2.2. or as it is, *Zech.* 14.16. *ſhall goe up from yeare to yeare to worſhippe the King the Lord of Hoſts, and to keepe the feaſt of Tabernacles.* When I ſay, *in the mountaine of the Lords houſe*, in the reſtored *Jeruſalem*, *the Lord of Hoſts ſhall make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined; And ſhall deſtroy the face of the covering caſt over all people, and the vaile that is ſpread over all Nations, Iſai.* 25.6. *&c.* And beſides, every underſtanding man knowes, that [*to drinke of the river of thy pleaſures*] is a metaphoricall expreſſion, ſeeing pleaſures are not the nouriſhment of the body, and ſo properly, and corporally dranke of; but belonging to the ſoule, to which they are as comfortable, as ſweete and wholeſome waters to a thirſty body. *But to drinke wine, to eate the Paſſeover, to eate and drinke at our Saviours table, to eate bread in the Kingdome of God, to ſit on ſeates, and judge the twelve Tribes of* Iſrael, are all proper expreſſions, and ſo quite different from the other. And as ſpirituall pleaſures appertaine to the Saints on earth, as well as to the Saints in heaven; ſo doe eating and drinking agree as well with glorified, as unglorified bodies, as well with the ſtate of immortality, as with the ſtate of mortality. For our Saviour did eate on earth, (at his Diſciples table) after his reſurrection; and he ſaith, that the glorified Saints ſhall eate and drinke with him at his table, after their reſurrection. And further he ſaith, that after the laſt Judgement, there is in the new *Jeruſalem* the fruit of the tree of life, to be eate of; and the water of the river of life to be dranke of; his words are, *To him that overcometh will I give to eate of the tree of life in the midſt of the Paradiſe of God, Rev.* 2.7. and againe, *Rev.* 22.14,15. *Bleſſed are they that doe his Commandements, that they may have right to the tree of life. And whoſoever will, let him take*

of

of the water of life freely. And indeed seeing God creates nothing in vaine, it were vaine to thinke, that the tree of life should beare twelve manner of fruites monthly, unlesse they were to be fed on: or that the river of the water of life should runne through the midst of the streete in the holy *Jerusalem*, if it were not as well to be dranke of by the Saints in glory, as to nourish the tree of life on the sides of it. And therefore unlesse you can bring better proofes to shew that I am misinformed, or doe misinforme, then these texts of the *Psalmist*, or any you have cited hitherto, you your selfe will be found an over-hasty misinformer against the truth.

Israel's Redemption.

50. And as it is evident from his owne words, that the Throne of his Kingdome is not now in heaven: so it is plaine from Saint *Pauls*, in 1 *Cor.* 15. 12. that it shall not be thereafter the judgement of the dead; his words are these, (*As in Adam all dye, even so in Christ shall all be made alive: But every man in his owne order, Christ the first fruites, afterwards* * *they that are Christs at his comming,* (and therefore not the [m] Martyres onely.) *Then commeth the end,* (what, presently after his comming? no, but) *when he hath delivered up the Kingdome to God, even the Father,* (and when shall that be? *when he shall have put downe all rule, and all authority, and power. For he must reigne till he,* (that is, the Father,) *hath put all his enemies under his feete:* which will be fully accomplished, when *the last enemy shall be destroyed, which is death, and when all things shall be subdued unto him,* then (shall follow that inutterable glory, that height of happinesse, where) *the Sonne also himselfe shall be subject unto him, that did subject all things unto him, that God may be all in all.*

[m] *Zech.* 14. 5. 1 *Thes.* 3. 13. *chap.* 4. *ver.* 14, 15, 16. 2 *Thes.* 1. 10. *Col.* 3. 4.

* They that are Christs at his comming. If there were not to be some distance of time betwixt the resurrection of these, and other men, it had been as easie for the Apostle to have said, they that are dead, or, all that are in the grave. And if there shall be a precedencie of time, then no doubt but it shall be such a precedency, as may bring some advantage and honour unto the Saints: and therefore not onely of a few houres or dayes, but of a more notable continuance, and length of time, of many yeares. For if Christ should descend for no other purpose, but to call all men to judgement, then as there would be need of none, so there could not well be any priority of time to distinguish their resurrection; because in that act, both good and bad must be assembled before him at the same time: and the wicked doubtlesse should then be raised as soone, to see his comming, as the just, to meete and accompany him therein.

Mr. Petries Anſwer.

1. *Whether the Apoſtle might have ſaid ſo, or ſo: Can any man gather neceſſarily out of theſe words ſo great a diſtance of time, betwixt the reſurrection of the godly, and of the ungodly? Here the Apoſtle nameth the godly, and not the ungodly, not importing any notable diſtance of time: but becauſe he had ſaid, ver.* 22. In Chriſt all ſhall be made alive, *which words cannot be properly and univerſally meaned of the ungodly, whoſe riſing ſhall be for the accompliſhment of the ſecond death: therefore here ver.* 23. *he juſtly omits the mention of the ungodly, and ſpeakes of the godly, as alſo he doth,* 1 Theſ. 4. 16, 17. *where we find expreſſely an order among the godly, ſaying,* The dead in Chriſt ſhall riſe firſt, and then we who are alive and remaine, ſhall be caught up together with them in the clouds, to meete the Lord in the aire. *The Apoſtle in both texts ſpeakes of the ſame comming of Chriſt, (as this Author acknowledgeth and applyeth the words to the ſame purpoſe,* pag. 50.) *As none will ſay, that there ſhall be any notable priority in time betwixt the one and the other ſort meeting Chriſt: ſo, and farre leſſe doe theſe words ſpeaking onely of them that are in Chriſt, import two reſurrections, different the one from the other, the ſpace of a* 1000 *yeares. Yea, and the Apoſtle ſaying,* That we ſhall be caught up, and meete the Lord in the aire, and ſo ſhall be ever with him: *How can any imagine that we ſhall come downe againe from the aire to abide ſo long a ſpace upon the earth: and therefore he ſpeakes there of the generall reſurrection; when they who are in Chriſt, ſhall be ever with him, not in a temporall, but everlaſting glory. And ſeeing the Apoſtle ſpeakes both here and there of the ſame reſurrection, certainely he ſpeakes not here of a reſurrection before the time of the generall judgement.* 2. pag. 49. *After theſe words of* Paul, *at his comming: Mr.* Maton *inſerteth, and not the Martyrs onely. Why inſerteth he theſe words? doth any (who denyeth this earthly Monarchy) ſay, that the Martyrs and no more ſhall come with Chriſt? no, but ſome Millenaries ſay ſo. And here he would marke a word againſt them. Be it ſo.* 3. *He wreſteth the words thus,* Then commeth the end, (*what preſently after his comming? no,* but) when he hath delivered up the Kingdome to God, even the Father; *and when ſhall that be?* when he ſhall have put downe all rule, and authority, and power, &c. *Here inſtead of explication is a very contradiction of the text by inſerting a negative, and conveighing it cloſely with a query:*

The

The particle Then *hath relation to the words preceding, and the word* Comes, *is not in the originall, as yee may see by the divers characters in the translation, and it may as well be rendred,* Then, or at that time is the end, when he shall have delivered up, &c. *So that the very time* when he shall deliver the Kingdome, *is when* they who are Christs shall arise at his comming: *And therefore there shall be no notable distance of time betwixt the resurrection and the generall judgement, and consequently these words of* Paul *doe clearely prove, that the reigne of Christ as God-man doth not beginne after his next comming, nor can (without contradiction unto the Apostle) any notable space of time be betwixt his next comming, and the last subduing of all things. The* 25 verse *proveth the same: for when it is said,* For he must reigne till he hath put all his enemies under his feete; *thereby is teached (more clearely in the originall language) that now he reigneth, and continues reigning, and consequently, he is not to begin his reigne, (even as it is said,* Heb. 2. 8. Thou hast put all things under his feete,) *and when they who are in Christ shall be made alive, death the last enemy shall be destroyed, and then is the end of administration.*

Reply.

1. The reason which you alledge against the distance of time betwixt the resurrection of the godly and ungodly, to wit [that the last clause of the 22 *verse, So in Christ shall all be made alive, is not properly and univocally meant of the ungodly, whose rising shall be to the accomplishment of their second death*;] this reason is a meere mistake, or rather a groundlesse untruth. For as in *Dan.* 12. 2. the words, [*Sleepe and Awake,*] are indifferently applyed to the death and resurrection of the just and unjust; as in this *chap. ver.* 20. the word [*Sleepe*] is indifferently applyed to all that are dead; and *ver.* 12, 13. 15, 16. 21. 29. [*The dead*] are opposed to the living in generall, to all that live a naturall life on earth; and so are meant of all that are departed out of this life, both elect and not elect. In like manner the word [*Shall be made alive,*] *ver.* 22, is opposed onely to the first and naturall death of the body, to the corruptible state of it in the grave: and not to the spirituall death of the soul, or to the second and supernaturall death of the body; and consequently doth equally comprehend the resurrection of the good and bad: as the 21 *verse* doth further

ther confirme, *For since by man came death, (*to all, both good and bad*) by man came also the resurrection of the dead (* of all, both good and bad*)*. So that the Apostle discoursing here of a proper and bodily resurrection, speakes onely of such a death, as is common to all, (which is a bodily death,) and such a resurrection as is common to all; (which is a bodily resurrection.) And having proved the resurrection, and shewed also in what order it shall be fulfilled: towards the end of the *chapter*, he tells the Saints with what bodies they themselves shall arise; to wit, with incorruptible, with glorified, with spirituall bodies. And as for the text in 1 *Thes.* 4. 16, 17. it doth shew onely that the Saints which are living, at our Saviours comming, shall not be caught up to meete Christ, before those that are dead. For when the Saints who are dead, shall be raised out of their graves, then the Saints that remaine alive shall together with them be caught up into the cloudes to meete the Lord. So that this order, (as you call it) is an order betwixt the Saints remaining alive at our Saviours comming, and the Saints deceased before his comming: and not an order touching the distinct rising of all those that are dead, which is that which Saint *Paul* affirmes in the 1 *Cor.* 15. 23. &c. And whereas you would make it a matter incredible, that our Saviour and the Saints shall come downe againe, from the aire, to abide so long space on earth, onely because it is said, [*That they shall meete the Lord in the aire, and so shall ever be with the Lord.*] You doe shew your selfe to be either very forgetfull of what you have read in Gods word, or that you tooke but little notice of it, when you did read it; For doth not *Zech.* 14. 5. tell us, *That the Lord shall come and all the Saints with him?* Seeing then the Saints shall meete the Lord in the aire, as Saint *Paul* saith: and seeing also when they are met, the Lord shall come, and all the Saints with him, as the Prophet saith, whither shall they come, but from the aire to the earth? Surely whatsoever you or any other through your perswasion may imagine of it, *Job* makes no doubt of it. For *chap.* 19. *ver.* 25, 26, 27. he saith, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skinne, wormes destroy this body, yet in my flesh shall I see God: whom I shall see for my selfe, and mine eyes shall behold, and not another, though my reines be consumed within me.* And

Jeremiah

Jeremiah ſeconds him, *chap.* 23. *ver.* 5, in expreſſe termes touching our Saviours abode on earth. Yea ſeeing our Saviour at his comming with his heavenly hoſt, ſhall take the Beaſt and falſe Prophet alive in battell, and make a feaſt of their Armies for the fowles of heaven, as it is revealed in the 19 *chap.* of the *Revel.* and tread them in the winepreſſe of his wrath, that the blood ſhall come *even unto the horſe-bridles, by the ſpace of* 1000 *and* 600 *furlongs*, as it is foretold *Revel.* 14. 19, 20. Shall he deſcend to the earth to doe this, thinke ye, or ſhall he not? And why alſo may not the Saints, when they have met the Lord, as well be ever with him, though he firſt deſcend with them to reigne on earth, as if he ſhould goe immediately backe with them into heaven? *Neſcio, haud dubia neſcio.*

2. You might well have ſpared this paſſage, unleſſe you could have ſhewed, that I had markt any thing againſt the truth. But doth the Apoſtle prove them onely to be in an errour, who hold that none beſides the Martyrs ſhall riſe & reign with Chriſt at his coming? Surely he markes a word againſt thoſe too, who hold that all the dead ſhall riſe at Chriſt comming; for--*every man*, ſaith he, *in his owne order, Chriſt the firſt-fruites, afterwards they that are Chriſts at his comming.* Loe here the order of the Saints that dye before Chriſts appearing, is, to be the next that ſhall riſe after Chriſt himſelfe. And when then is the order of the reſt of the dead; but when the time of Chriſts 1000 yeares reigne on earth, is finiſhed? when the laſt enemy is deſtroyed, which is death? which ſhall not be utterly deſtroyed till the laſt reſurrection, till all men be raiſed from the dead. For ſeeing the Apoſtle without any relation to the ſeverall eſtates of the juſt and unjuſt, after their reſurrection, ſpeakes here onely of the riſing of their bodies, which equally and univocally belongs to them all; why ſhould we thinke, that he would not as well have mentioned the reſurrection of the unjuſt too at Chriſts comming, as he doth the reſurrection of the juſt, if they were to riſe at the ſame time with theſe? if the words [*But every man in his owne order*] doe not intimate any order? doe not intimate a priority of time betwixt the godly and ungodly, as well as they doe betwixt Chriſt and them?

3. If you were as able to juſtifie your accuſations, as you are forwa.d

Nations for his Name: that thus fulfilling the reſt of the afflictions of Chriſt, for his bodies ſake, which is the Church, they may at laſt wholly, and together, (for ſhall not their bodies as well reigne with Chriſt, as their ſoules? but theſe we know are, and ſhall be yet captives to the grave: or, are the Saints that ſhall be found alive at Chriſts comming exempted from his Kingdome? for if he ſhould reigne till then, and then give up his Kingdome to his Father, they are exempted; but if, as our Apoſtle ſhewes, his reigne beginne not till his comming, then as the
a 1 *Theſ.* 4. 15, 16, 17. living ſhall at that time[a] together with the dead in Chriſt, be caught up to meete him; ſo the Saints ſhall then, and not till then they cannot wholly, and altogether reigne with him) I ſay together and at once be made partakers of their Miſtris Kingdome, which as it appeares is not to be in heaven, and therefore muſt needes be held on earth; where all things which our Saviour promiſed his Diſciples may well be accompliſhed in a literall ſenſe.

Mr. Petrie's Anſwer.

What God by his word and experience hath conjoyned, let no man call irreconcilable: for he ſaith Pſal. 110. 2. Reigne thou in the midſt of thy enemies: *and* Rom. 8. 37. In all theſe things (*that is, in the midſt of our ſufferings*) *we are more then conquerours: ſo that when the enemies doe rage and perſecute, even then doth Chriſt reigne, and the godly are Kings, or if there be any title more tranſcendent.*

Reply.

Certainely experience doth joyne nothing together, but declares onely to us what God hath conjoyned, and doubtleſſe what God hath conjoyned, Chriſt would not ſeparate: and yet *Luke* 22. 28. he ſaith, *Ye are they which have followed me in my temptations, therefore I appoint unto you a Kingdome, as my Father hath appointed unto me, that ye may eate and drinke at my table in my Kingdome, and ſit on ſeates judging the* 12 *tribes of* Iſrael. Which words, as they doe plainely diſtinguiſh the time of Chriſts temptations, from the time of his Kingdome; ſo they doe ſhew too, that the Apoſtles Kingdome was then onely appointed unto them by our Saviour, and not then enjoyed by them. And you cannot deny it, unleſſe you will ſay, that the Diſciples did then ſit on ſeates, judging the twelve Tribes of *Iſrael*: or that Chriſt himſelfe did then reigne; for it is his owne Kingdome which he

he here appoints unto them. Neither will the texts which you have cited, prove that the time of our Saviours and the Saints persecution and affliction doth contemporate with the time of their reigne. For that *Psal.* 110. 2. *Reigne thou in the midst of thy enemies*, doth shew onely, that he shall reigne amongst those who shall declare themselves enemies to him and his, both before and when he comes to reigne; and not that his enemies shall have any power to molest (much lesse to raise persecution against) him, and his when he doth reigne: for the 1 *verse* doth manifest that these enemies are to be made his foot-stoole at his very entrance into his Kingdome: at his comming from the right hand of God, at which time it is, that he is to reigne amidst them, and not before. And that text *Rom.* 8, 37. doth shew onely, that through Gods speciall love towards us, we are enabled to conquer all tribulation, distresse, perill, (or whatsoever else) that can be brought on us for our faith in Christ: and consequently that we doe now contend for a Kingdome, but not that we doe now reigne; for who will say, that when two strive for the mastery, either of them is conquerour, till one be vanquished: or that when two Princes contend for a Kingdome, either doth reigne over the other, till one be quite subdued unto the other? and such certainely is our condition in this life, and no other. For *now yee are full, now yee are rich, yee have reigned as Kings without us, and I would to God yee did reigne, that we also might reigne with you*, saith Saint *Paul*, 1 *Cor.* 4. 8. where he goes on, *For, I thinke that God hath set forth us the Apostles last, as it were men appointed to death, for we are made a spectacle unto the world, and to the Angels, and to men, &c.* What! would the Apostle have thus denyed that he did reigne, onely because many tribulations did attend him, if the reigne of the Saints and their sufferings were consistent? Doubtlesse he would not: and therefore though they depart out of this life, as conquerours over all temptations, through the grace of God that is in them: yet they live not here as Kings, but as combatants: neither doe they finish their conquest, till the appointed time of their life be finished. And when should they be Kings, but when they receive their crownes; which is not while they fight, nor presently after they have overcome, (but when they receive their bodies againe to unite them)

them) but at the day of Christs next appearing, which shall be a Coronation day to all them that love that day; as the same Apostles words doe witnesse. 2 Tim. 4. 7, 8. *I have fought* (saith he) *a good fight, I have finished my course, I have kept the faith. Henceforth is laid up for me a crowne of righteousnesse, which the Lord the righteous Judge shall give me at that day, and not to me onely, but to all them that love his appearing.* And in the 2 chap. of the same Epistle also ver. 11, 12. he thus plainely distinguisheth the time of the Saints reigning from the time of their suffering. *It is a faithfull saying: for if we be dead with him, we shall also live with him. If we suffer, we shall also reigne with him.* Here Mr. *Petrie* further excepts against two particulars in the parenthesis of my foresaid words.

The 1 Particular.

And so let not their bodies as well reigne with Christ as their soules? that those (such have) are, and shall be yet captives to the grave.

Mr. Petrie's Answer,

When Christ shall come, the last enemy shall be destroy'd, and the bodies (and not the Soules, which dye not) shall be made alive, and both shall be with him for ever.

Reply.

You should here have told us, whether the bodies of the Saints shall not reigne with Christ as well as their soules; in stead whereof you tell us, [*that their soules dye not, and that when Christ comes, their bodies shall be made alive, and both bodies and soules shall be with him for ever.*] I dare say this answer was never learned in any approved schoole: and I beleeve indeed, that this Querie did put you to a stand. For if you should have denyed, that the bodies of the Saints must reigne as well as their soules, you could shew no reason for it. And if you should have granted it, you had herein denyed your owne Tenet, to wit, that the Saints do now reigne, because while they are in this life, they suffer in their bodies all manner of distresse, they are hungry, thirsty, naked, scourged, buffeted, banished, tormented; and when their soules depart out of this life, their bodies are left behind to moulder into dust. So that neither while they are in the body, nor when they are out of the body, are their bodies in a condition agreeable to their full estate; to the quiet, free, honourable, powerfull, and delightsome

lightſome face of Kings; of ſuch as rule over others. Yea it is in regard of their bodily afflictions onely, that they are here of all men moſt miſerable: and the ſpirituall conqueſt of their ſouls, is indeed the principall occaſion of mens tyrannizing over their bodies, and of their conquering and deſtroying the life thereof.

The 2 Particular.

Are the Saints that ſhall be found alive at Chriſts comming exempted from his Kingdome? for if he ſhould reigne till then, and then give up his Kingdome to his Father, they are exempted.

Mr. Petrie's Anſwer.

He is a King till then, and governeth all who are, and ſhall be: and when he ſhall come, they who ſhall be found alive, ſhall be caught up to meete him. And becauſe the clearing of this point, may ſerve for clearing the whole matter, I adde by way of explanation. As the ſinne of Adam was committed againſt God the Father, & his revolting or apoſtaſie was a diminution of the Fathers Kingdome, ſo the bringing of the ſaithfull into his obedience, is the rendring of that Kingdome. It is true, the offence was againſt the Sonne, and Holy Spirit: but the worke of the creation, being the worke of the Father in a ſpeciall manner, (as it is intimated in the Creede) the ſinne was directly againſt the firſt Perſon. When obedience was not given, the Father might have executed his juſtice on the offenders, as he did on the Angels. Now as when a part of an earthly Kingdome rebelleth againſt the King directly, and indirectly againſt his Sonne, as a friend, and heir of his Fathers Crowne: the Sonne may undertake to regaine the rebels unto his Father, and the Father may be well-pleaſed to commit unto his Sonne that part of the Kingdome for that effect with full power, which the Sonne accepts, and reigneth, and prevailes powerfully: ſo that, albeit, the arch-traitour goin-ſtand in malice to the honour of the King, and his Sonne, yet many of the rebels are reconciled with the King, who by this meanes reigneth in his Kingdome: Soe the Sonne of God hath undertaken for ſo many as it pleaſed him, and beſeecheth men to be reconciled with the King of heaven and earth, ſhowing that he hath appeaſed the Fathers wrath, and hath power to receive into, and exclude from the Kingdome of heaven: which power he hath received of the Father; and he ſhewes that there is a time determined for receiving men into grace againe; So that if that time ſhall expire, there is noe more grace to be ſhewed unto any; Satan enviеth the glory of God, and mans reconciliation, and therefore oppoſeth

by

by deceiving ſome, and vexing others, who hearken unto the word of reconciliation: nevertheleſſe Chriſt prevaileth by his preaching, ſo that a great many repent, and crave mercy, and others not: when the determined time comes, theſe who have been received into mercy, are preſented unto God the Father, and as if they had not rebelled, he accepts them into his Kingdome: when the Sonne ſaith, Here am I, and theſe whom I have brought into acknowledgement of their offences: I have ſatisfied juſtice for them, Thou O Father haſt thine owne Subjects, and let them have the Kingdome prepared for them: The Father will not ſay, thy reward is not in heaven, but on earth: therefore let them goe againe to the earth, and inherit glory there for a 1000 yeares: but receives them into the inheritance reſerved for them in the heavens.

Reply.

This anſwer is as much beſides the queſtion as the other: for the argument is, That if Chriſt doth now reigne, and ſhall reigne onely till his comming, then thoſe Saints which ſhall be found alive at his comming ſhall be exempted from his Kingdome, ſhall not reigne with him, as the Saints departed did reigne with him. To which you ſay no more but this, [*That they ſhall be caught up to meete him.*] And beſides, ſeeing our Saviour is not to give up his Kingdome to his Father, till after his next appearing, and that the time of his reign is to be but a 1000 yeares; it muſt needs follow, (according to your opinion) that not onely all the Saints before his incarnation, but that the Apoſtles themſelves too, and all the reſt of the Saints that have been converted within the firſt ſix hundred yeares and upwards ſince his incarnation, muſt be excluded from his Kingdome. And yet doubtleſſe both the Saints before Chriſts firſt comming, and the Saints under the firſt ages of the Goſpell, have all reigned ſpiritually, as well as the Saints ſince that time. They have been conquerours I ſay, over ſin, and over ſufferings for obedience unto Chriſt, in as eminent manner, as any Saints ſince have been, (if not more eminently,) as in the 11 *chap.* to the *Heb.* the *Acts* of the Apoſtles, and the Eccleſiaſticall hiſtories doe teſtifie. And therefore that reigne of the Saints revealed in the 20 *chap.* of the *Apoc.* as a reigne to come, and to be but of a 1000 yeares continuance, muſt needs be meant of ſome other reigne: and conſequently of a proper and politick reigne on earth, at the redemption of their bodies. But leſt the reader

reader ſhould take notice that you have nothing to ſay to theſe arguments, you annexe unto your indirect anſwer, a long diſcourſe; whereof that of the Apoſtle, *Rom.* 5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous:* is the whole ſumme. And in this diſcourſe which you call [*a clearing of the whole matter.*] There are theſe notable paſſages. For firſt you tell us, [*that Adams revolting was a diminution of the Fathers Kingdome.*] whereas indeed it made way for the ſalvation of thoſe whom God had predeſtinated unto the adoption of children by Jeſus Chriſt, of which number not one was diminiſhed by *Adams* apoſtaſie: for as many as God had purpoſed to ſave before mans fall, ſo many and no more will he make heires with Chriſt, will he make partakers of the Kingdome prepared for them from the beginning of the world. Secondly, you tell us, [*That the bringing of the faithfull into the obedience of the Father, is the rendring of the Kingdome unto him.*] And ſo you make Chriſts reigne, and the rendring of his Kingdome to the Father, to be all one, and to contemporate; whereas the giving up of his Kingdome, muſt needes ſucceede the time of his reigne: for to ceaſe from governing a Kingdome, muſt needes preſuppoſe a preceding government of it. Yea and you your ſelfe ſay afterwards, [*That when the determined time comes, theſe who have beene received into mercy, are preſented unto God the Father— when the Sonne ſaith, Here I am, and theſe whom I have brought into the acknowledgment of their offences, I have ſatisfied juſtice for them, Thou O Father haſt thine owne Subjects, and let them have the Kingdome prepared for them.*] Wherein you plainely acknowledge, that the rendring up of the Kingdome to the Father, is to be when the number of the elect is fulfilled, when theſe *who have before been received into mercy, are all preſented unto God the Father,* with ſpotleſſe and incorruptible bodies and ſoules. Which is a flat contradicting of your former words, to wit, *That the receiving of the faithfull into mercy, that the bringing of them into the Fathers obedience at their converſion, is the rendring of Chriſts Kingdome.* Thirdly, you tell us, [*That Adams revolting was a ſinne directly againſt the Father.*] Whereas the workes of power being chiefly attributed unto the Father, the workes of wiſedome unto the Sonne, and of love unto the Holy Ghoſt; The ſinnes of infirmity,

and weakneſſe are moſt direct againſt the firſt Perſon: the ſinnes of ignorance and undiſcernednesſe moſt direct againſt the ſecond Perſon: and the ſinnes of wilfulneſſe and malice, moſt direct againſt the third Perſon. And did *Adam* fall out of weakeneſſe, when (as all Divines agree) he had ability to ſtand? or out of ignorance, when he knew that he did what he was forbid to doe? or rather out of wilfulneſſe, when notwithſtanding his power to have withſtood temptation, and his knowledge of the unlawfulneſſe of the act, he yet yeelded to doe what he ſhould not have done? Fourthly, whereas the rebellion of mankinde againſt God is generall: you compare it onely with the rebellion of a part of an earthly Kings Subjects. Fifthly, from this defective compariſon, you make Chriſt to reigne but over a part of his Fathers Kingdome; whereas he is to deliver up a whole Kingdom to the Father, and not a part of a Kingdome onely; and doubtleſſe he muſt reign over all that he delivers up. Yea although you here make Chriſt to reign only over a part of his Fathers Kingdome, and ſay alſo, [*That the arch-traytour gain-ſtands in malice to the honour of the King and his Sonne: that Satan ſtill oppoſeth by deceiving ſome, and vexing others:*] yet you ſay *pag.* 7. *That Chriſt is great over all the world, ſeeing all the Gentiles doe praiſe him, and all people lowd him.* And *pag.* 52. *That he hath made all Kingdomes of the world acknowledge his authority, and hath put downe all contrary power and authority, &c.* And *pag.* 58. *That now is no Kingdome but our Lords and his Chriſts.* And *pag.* 40. *That his enemies are made ſubject to him, even his greateſt enemies.* So contrary are you to the truth, and to your ſelfe. Sixthly and laſtly, you tell us, [*That at the delivering up of our Saviours Kingdome, the Father will not ſay, Thy reward is not in heaven, therefore let them goe againe into the earth, and inherit glory for a* 1000 *yeares.*] And doubtleſſe he will not. For when our Saviour ſhall give up his Kingdome to the Father, his owne Kingdome on earth ſhall be fulfilled. And we ſay, that his Kingdome is to beginne at his appearing, when none but the Saints then departed ſhall riſe: and not at the laſt judgement, when all others ſhall riſe, as you to delude the reader doe purpoſely miſunderſtand us. And ſo your pretended explication of the whole matter, is indeede no other, but an intended implication of a plaine truth.

Iſrael's

Israel's Redemption.

Of this Kingdome also speakes Saint *Peter*, in *Acts* 3.19. *Repent ye therefore, and be converted, that your sinnes may be blotted out, when the* o *times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which was before preacht unto you,* p *whom the heavens must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy* q *prophets, since the world began*: where if by [*the times of refreshing, and times of restitution of all things*] nothing else can be meant, but the *Jewes* inhabiting againe of their owne land, and the bringing of all other Nations into subjection to them, (with which a blessed and wonderfull change of the creatures shall concurre) then it is evident; that when Christ comes at this time, he shall accomplish this thing to *Israel*; and consequently receive his appointed Kingdome: but that these words can have no other meaning, a small acquaintance with the Prophets will informe you: who as they speake of nothing more, so they have nothing which can be applyed to our Saviours second comming, as a comfortable effect so generally foreshewne, but this. 52

o 1 Pet. 1. 13.
p Luke 19 11, 12. &c.
q Rev. 10. 7.

Mr. Petrie's Answer.

1. *I am sure, no man can imagine that these words in themselves import, that our Saviour shall reigne among the* Jewes *as an earthly Monarch: which is the point.* pag. 45. *And therefore this, if by the time, &c. is as if one would say, If I be a King, I am a King.* 2. *That the Prophets have another meaning, may be seen by all interpreters, and partly by that is said here.* 3. *It is wonder, if any* Jew *will say, that the Prophets speake of nothing more; for if his meaning be, They speake not more of any other thing, it is questionable, seeing there is much spoken of Gods precepts: But if he doe meane, (as it seemes) that they speake not of any other thing that can be applyed unto our Saviours comming, I will cite one Prophet for all,* Dan. 2. 1, 2. *Where is mention of the great Prince, of great trouble even to the time of deliverance, and then awaking of some (not for a space of time, but) to everlasting life, and of others (at the same time) unto shame and everlasting contempt. And is not this a more comfortable effect foreshewne generally unto every one, that shall be written in the booke? Now the cause why the Prophets write so much of* Jerusalem, *and that Kingdom to be restored, was, That the godly hearing of the destruction of that*

Kingdome, did greatly feare, that that Common-wealth ſhould never be reſtored, wherein Chriſt our Saviour was to be borne, and performe the worke of redemption: we may juſtly thinke, that their fear was not ſo much the want of bodily liberty, as the not comming of our Saviour: and therfore the Prophets inſiſt much upon that point for the comfort of the godly, that howſoever that Kingdome ſhall be ruined, yet it ſhall be reſtored, and all Nations ſhall by the preaching of Jewes *come into the obedience of Chriſt, and ſo receive Lawes from the* Jewes, *as being captives unto them, whoſe captives they might be for a time. But to imagine that the faithfull did expect, and the Prophets did ſpeake of no other thing but this earthly Monarchy, is too groſſe, and directly contradicting the Apoſtles bearing another teſtimony of them,* Heb. 11. 16. They deſire a better countrey, that is, heaven. *And* 1 Pet. 1. 9, 10. Receiving the end of your faith, even the ſalvation of your ſoules: Of which ſalvation the Prophets have enquired and ſearched diligently, who propheſied of the grace that ſhould came unto you, *&c.* Reply.

1. If theſe words in themſelves import not, that our Saviour ſhall reigne among the *Jewes* as a Monarch on earth: yet compared with the propheſies to which they doe direct us for an explanation of [*the times of refreſhing, and times of reſtitution of all things,*] they doe certainely import as much. And this forme, If by the *times of refreſhing, and times of reſtitution, &c.* the *Jewes* reſtoring to, and proſperity in their land, muſt needes be meant, then it is evident, that when he comes at theſe times, he ſhall accompliſh this unto *Iſrael*, is not to prove (*idem per idem,*) the ſame thing by the ſame thing, as you untruely affirme. But this forme, If by the *times of refreſhing &c.* the *Jewes* reſtoring to, and proſperity in their land be meant, then by *the times of refreſhing, &c.* the *Iewes* reſtoring to, and proſperity in their land is meant. And your ſilence touching the meaning of *the times of refreſhing, and the times of reſtitution of all things* doth manifeſt, that you did thus traduce the forme of this argument, onely becauſe you could not gainſay the evidence of it.

2. You ſay *pag.* 23. That *interpreters (except a few Millenaries) have expounded* the propheeies touching the *Jewes* future proſperity in their owne land, of the *Jewes* onely. And you ſay [That all (without exception) have ſaid, *that the Prophets have*

have another meaning.] But ſurely we have ſhewed that ſuch interpreters cannot prove what they ſay. Yea ſeeing it is evident by Saint *Peters* words here, That our Saviour ſhall not come againe till *the times of refreſhing, &c.* and that it is as evident by the writings of the Prophets, (to which the Apoſtle directs us for an interpretation of *theſe times*) that nothing appliable to our Saviours ſecond comming, (as a comfortable effect) is foreſhewed by them all, beſides the pious and proſperous eſtabliſhment of the *Jewes* in their owne land: It neceſſarily followes, firſt, That this is meant by *the times of refreſhing, &c.* And ſecondly, That the prophecies touching this ſubject, are properly and hiſtorically to be underſtood. I ſay hiſtorically, for what is a prophecy, but an hiſtory of things to come, as a *Chronicle* is an hiſtory of things paſt?

3. Doubtleſſe theſe words are plaine enough to a man of farre meaner capacity, then you are. And as I have ſaid it once, ſo I dare ſay it againe; That as the Prophets ſpeake not more of any one thing then they doe of the redemption and reſtauration of the *Jewes*; ſo nought which can be applied to our Saviours ſecond comming as a comfortable effect, is foreſhewed by them all, but this. Which laſt words you purpoſely miſapprehend, that you might have ſomewhat to ſay. For whereas I have ſaid onely, That there is no comfortable effect belonging to Chriſts ſecond comming, which all the Prophets have foreſhewed, but this. You make me ſay, that none of the Prophets have ſpoken of any other thing, that can be applied to our Saviours comming, but this. And then you bring an inſtance out of *Dan.* 12. 1, 2. [*Where*, you ſay, *is mention of the great Prince, of great trouble, even to the time of deliverance; and then awaking of ſome, (not for a ſpace of time, but) to everlaſting life, and of others, (at the ſame time) unto ſhame and everlaſting contempt.*] But ſurely as the matter of the firſt Parenheſis is not affirmed by us, ſo the contents of the laſt are but a falſe gloſſe. For though the Prophet ſaith, *That many of them that ſleepe in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt*; yet he ſaith not, that all theſe ſhall riſe at the ſame particular time. And the firſt *verſe*, which ſhewes that the great Prince ſhall ſtand for the children of *Daniels* people, and that they ſhall at that time be delivered, (every one that ſhall be found written in the booke, that is, That

God hath appointed to be delivered) doth plainly intimate, that the *Jewes* ſhall be then greatly hated and oppreſſed by other Nations (as the two laſt *verſes* of the preceding *chapter* compared with *Rev.* 16. 12, 13, 14, 16. and with the 7 *chap.* of this prophecy, and other prophecies doe plentifully declare) and conſequently it doth foretell, that which we affirme to be meant by the [*times of refreſhing,*] to wit, the deliverance of the *Jewes*, (*of Daniels people,*) both from their ſpirituall and bodily bondage: For why elſe is the deliverance of the *Jewes* onely ſpoken of, who have ſo long been, and ſtill are captives both to unbeliefe, and to other Nations? ſtrangers to Chriſt, and to their owne country? And whereas you tell us, [*That the reſtoring of the Kingdome of Iſrael, was ſo often revealed by the Prophets rather to keepe the Jewes from the diſtruſt of our Saviours comming, then to comfort them againſt the loſſe of their bodily liberty, and native inheritance.*] Doubtleſſe it was rather for this, then for the other; ſeeing they did reveale alſo many particular prophecies, touching our Saviours incarnation; which revelations did more directly confirme their beliefe of Chriſts comming, then thoſe touching the deliverance of their poſterity, and the reſtoring of their Kingdome to them, could. And ſeeing you confeſſe here, [*That the prophecies touching the reſtoring of Jeruſalem, and that Kingdome, did concerne the Commonwealth of Iſrael, which was afterwards deſtroyed,*] You doe herein apparently admit of that proper ſenſe of the prophecies, which you have before ſo much oppoſed. For the deſtruction of a temporall Kingdome cannot be repaired, but by the regaining of that freedome, and command which it formerly enjoyed. And yet you preſently recall this; for having ſaid, [*That howſoever that Kingdome ſhall be ruined, yet it ſhall be reſtored,*] you adde immediately, [*And all Nations ſhall by the preaching of the Jewes come into the obedience of Chriſt, and ſo receive lawes from the Jewes, as being captives unto them, whoſe captives they might be for a time.*] So that you ſpeake forward and backward, all in a breath, and are as one in the midſt of a bog, who knowes not where to fixe his foote. For firſt you grant, that the Kingdome of whoſe reſtauration the Prophets write ſo much, was the temporall Kingdome of the *Jewes*; and by and by you make the reſtoring of it temporall Kingdome, to be the converting of the *Gentiles* by the

the preaching of the Gospell, which is a very ridiculous impossibility. And as this your inconstancy, so your expression is observable: for first, though you understand that which you speak of, to be already past, yet you deliver it in the future tence, and as hereafter to be fulfilled; And secondly, you say, [*That the Nations shall by the preaching of the Jewes—become captives unto them.*] But surely the state of grace is very unfitly termed a captivity, seeing it brings with it the greatest freedome, the freedom of the conscience. *For where the Spirit of the Lord is, there is liberty*, saith the Apostle, 2 *Cor.* 3. 17. And if the calling of men to the faith of Christ, should make them captives; I pray, what will become of the spirituall reigne of the Saints, which is all the reigning that you allow them under Christ? And besides, the Prophets words, *That the Jewes shall possesse the Gentiles in the land of the Lord for servants, and for handmaides, that they shall take them captives, whose captives they were, and shall rule over their oppressours*; doe plainely shew that the *Gentiles* shall be captives to the *Jewes*, in the like manner as the *Jewes* were to the *Gentiles*; to wit, by a bodily subjection, and captivity: which cannot be while the *Jewes* themselves remaine captives under the *Gentiles*. And therefore we doe truely imagine, that the faithfull did expect, *and the Prophets in their revelations touching Jerusalem, and that Kingdome to be erected, did speake of a Monarchy on earth.* Neither doth this imagination contradict any testimony of the Apostles, touching the expectation of the faithfull before Christs incarnation. For who will say that this antecedent of S. *Paul*, *Heb.* 11. 14, 15, &c. The Patriarches *Abraham*, *Isaac*, and *Jacob*, did, in their corruptible condition, when they lived as strangers and pilgrimes on the earth, desire a better country, that is, an heavenly (for so the Apostle interprets himself, and not as you doe) will bear this consequence; Therefore when they shall rise in incorruption, they shall not reigne on earth a 1000 yeares? Or that this proposition of Saint *Peter*, 1 *Epist. chap.* 1, *ver.* 9. &c. The beleeving *Jewes* did by faith in Christ receive the salvation of their soules; (of which salvation, when it should be purchased by the sufferings of Christ, (and when conferred upon the whole Nation of the *Jewes*,) the Prophets which prophecied of the grace that should come unto the *Jewes*, did enquire, and search diligently)

will

will inferre this concluſion; Therefore at the redemption of their bodies, at the perfecting of their ſalvation through the revelation of Jeſus Chriſt, they ſhall not reigne with Chriſt on earth?

Iſrael's Redemption

53. And here we may call to minde too, our Saviours words to *Iames* and *John*, when they requeſted that *one might ſit on his right hand, and the other on his left in his Kingdome. To ſit on my right hand, and on my left*, ſaid he, *is not mine to give, but it ſhall be given to them, for whom it is prepared of my Father.*

Mr. Petrie's Anſwer.

We may call to mind too his words, ye know not what you aske, Matth. 20.22. *and the words of the Evangeliſt*, ver. 24. When the ten heard it, they were moved with indignation againſt the brethren. *Which words ſhew that howbeit Chriſt had ſpoken of his Kingdome, yet at that time* Iames *and* John *were both ignorant and ambitious.*

Reply.

You tell us here, that we may call to mind too our Saviours reprehenſive words, *Matth.* 20.22. and the Evangeliſts words, *ver.* 24. touching the indignation of the ten againſt the brethren. But ſurely it is beſt to call to mind the truth, which as it is plainly taught in our Saviours direct anſwer, *ver.* 23. ſo it is neceſſarily implyed in the other diſciples indignation, who doubtleſſe would rather have marvelled at the ſtrangeneſſe of their ſuite, then have been any whit offended with them for it, had they ſought that which no man ſhould at any time enjoy. And therefore although you may charge the two brethren with ambition, for ſeeking to be preferred above the other diſciples: and with an erroneous conceit touching our Saviours unlimited choiſe of the perſons, that ſhould ſit at his right and left hand; yet you cannot charge them with ignorance touching the ſubject and matter of their requeſt, to wit, that there were ſuch places to be had, which they aimed at.

Iſrael's Redemption.

Which ſaying, as it doth ſhew that our Saviour had before acquainted the Apoſtles of his Kingdome: ſo it intimates, that his Kingdome is to be held on earth, where onely this may be fulfilled: for in heaven it cannot be done, unleſſe we will grant that:

that other men shall be as highly exalted there, as our Saviour is; to wit, to the right hand of God.

Mr. Petrie's Answer.

1. *Albeit neither one shall sit on his right hand nor his left, yet nothing in these words is for this purpose; seeing he saith not there, that any shall sit, but onely,* To sit on my right hand—is not mine to give. 2. Matth. 19. 28. *he speakes of sitting on the Throne of his glory, (which must be in heaven, seeing he speakes absolutely,* his glory, *and his glory is greater in heaven, then can be on an earthly Throne.) And he saith unto his Disciples, When he shall sit on that Throne,* ye who have followed me in the regeneration, shall sit upon twelve thrones. *And may not some of these thrones be on his right hand, and some on his left hand? I enquire not now, what these thrones may be, but there ye see multitude of thrones in glory, as Kings in their State may have thrones for their greatest Peeres.*

Reply.

1. Doubtlesse if never one shall sit *on Christs right hand, nor his left*: there can be nothing in our Saviours answer to prove this; for no scripture doth teach, that that shall be done, which is never to be done. But how shall we know whether any shall sit at his right hand, and his left, but from scripture? And if the scripture is to be sole Iudge in this case, (as indeed it is,) our Saviours answer is an unquestionable evidence to prove this. For he saith, not onely (as you answer for him) *It is not mine to give*; but he saith, *It is not mine to give but to them for whom it is prepared of my Father.* What! were the places on his right hand and on his left, then prepared of his Father, to be given by him to some; and yet can you say, *that never one shall sit on his right hand, nor his left; and, that nothing in these words is for this purpose?* Alas, that of all *Gentiles*, a Christian: of all Christians, a scholar: of all scholars, a Divine should so wilfully and presumptuously beare false witnesse against Christ himselfe.

2. 'Tis true, that *Matth.* 19. 28. our Saviour speakes of sitting on the Throne of his glory: and that he said unto his Disciples, when he should sit on that Throne, they also should sit (not on multitude of Thrones, but) on twelve Thrones, judging the twelve Tribes of *Israel*. And therefore that Throne of his glory is not to be in heaven, (as you say,) but on earth, (as we say,)

in which it is ſaid, *In the dayes of theſe Kings ſhall the God of heaven ſet up a Kingdome, which ſhall never be deſtroyed: and the Kingdome ſhall not be left to other people, but it ſhall breake in peeces, and conſume all theſe Kingdomes, (the iron, the braſſe, the clay, the ſilver, and the gold,) and it ſhall ſtand for ever.* Certainly you could not have urged a plainer text to prove the contrary. For firſt ſeeing the Prophet ſaith, that the Kingdome here ſpoken of, is to be *ſet up in the dayes of theſe Kings*, that is, after the iron *Romane* Empire ſhould be divided, (as the preceding verſes declare,) the ſetting of it up, cannot poſſibly be meant of a Kingdome to be ſet up at our Saviours firſt comming; and conſequently not of the preaching of the Goſpell by the Apoſtles. For this was done while the Empire was entire, and in its height: it being in the reigne of *Auguſtus Ceſar* that Chriſt was borne, and of *Tiberius* that he was crucified. And therefore the Kingdome that was to be ſet up after this Empire ſhould be divided into ſeverall Kingdoms; and yet not preſently after, *but in the dayes of theſe Kingdomes*; that is, after they ſhould be of ſome remarkeable continuance, muſt needs be underſtood of our Saviours viſible reigne on earth, to whoſe Kingdome, theſe Kingdomes ſhall give place, as the former Kingdomes did ſucceſſively to each other. And ſecondly, ſeeing the Prophet ſaith, *That the Kingdome ſhall not be left to other people*: It neceſſarily followes, that when the God of heaven ſhall ſet up this Kingdome, ſome one people ſhall have the ſway over all other people, from whom the dominion ſhall not be taken away, as it was from the ſucceſſively prevailing Nations of the foure ſeverall Empires. And what people ſhould this be, (in whoſe hands the rule ſhall continue ſo firme and ſtedfaſt,) but the *Jewes*, the people of whom Chriſt (the perſon, prefigured by the ſtone cut out without hands, that ſhould ſmite the image) was to be borne? And to whom (at the expiration of the time allotted to the four Kingdomes, revealed in another viſion, *chap.* 7.) *The Kingdome, and dominion, and the greatneſſe of the Kingdome under the whole heaven, ſhall be given, ver.* 27? And thirdly, ſeeing the Prophet ſaith, *That this Kingdome ſhall breake in peeces, and conſume all other Kingdoms*, to wit, *the iron, the braſſe, the clay, the ſilver, and the gold*: it is manifeſt, that it is by it ſelf alone to ſucceed, and follow after all theſe: for how ſhall all theſe be *broken in*

peeces

peeces by it, if this be not to ſucceed them in the place where it breakes them in peeces? And how ſhall all theſe be ſo *conſumed* by it, that *no place ſhall be found for them*; if either of them ſhall continue with it? And fourthly, ſeeing it is unqueſtionable that the Kingdomes which the image repreſented, and which this Kingdome ſhould breake in peeces, were all temporall and viſible Kingdomes: It muſt needes be granted, that this Kingdome by which theſe temporall Kingdomes were to be deſtroyed, and ſucceeded in their place, (for the ſtone having ſmote the image filled the whole earth,) muſt it ſelfe be a viſible, and (for the place and manner of government) a temporall Kingdome alſo. Becauſe no temporall and politicall Kingdom can be overthrown, and ſucceeded in its place, but by another of the like nature overmaſtering it. You goe on and ſay, [*It ſhall breake in peeces the ſilver and gold, then it ſhall be before the braſſe and iron: And of what King*, ſay you, *can that be underſtood, but of Chriſt*, who ſaith, *Iſai.* 10. 12. *I will puniſh the ſtout heart of the King of Aſſyria*; and *chap.* 37. *ver.* 29. *Becauſe of thy rage againſt me, I will put my hooke in thy noſe, &c.*] Here are a few words, but full of very groſſe and contradictory untruths. For firſt, having immediately before recited out of the Prophet, *It ſhall breake in peeces the iron, the braſſe, the clay, the ſilver, and the gold*; You preſently affirme, [*It ſhall breake the ſilver and the gold, then it ſhall be before the braſſe and the iron.*] And ſhall we beleeve you when you ſpeake againſt the Prophet, or when you ſpeake with the Prophet? When you ſay of your ſelfe, It ſhall breake in peeces, and ſucceed but two of the four Empires; or when you ſay, as the Prophet doth, that it ſhall ſucceed and breake in peeces the whole image, all four Empires, and the Kingdomes of the laſt divided Empire? Secondly, in ſaying that the ſtone (the type of our Saviours manhood) was to be before the braſſe and the iron, you make Chriſt to be borne before the *Grecian* Empire was in being; whereas it is evident by the hiſtory of the Goſpell, that he was borne in the dayes of the *Romane* Empire, to which the *Jewes* were then tributaries. Thirdly, by the inſtances which you bring out of *Iſai.* 10. 12. and *chap.* 37. *ver.* 29. &c. to confirme your argument. You firſt make the ſtone to be Chriſt in his God-head, (to whom you attribute this threatning,) and not in his manhood, of which

alone

alone it is to be underſtood (For the ſtone cut out without hands, is Chriſt borne of a Virgin: and the mountaine out of which he was cut, is the *Jewiſh* Nation, the Inhabitants of Mount *Sion*, the place which God had choſen to put his Name there.) And ſecondly, you hereby make the accompliſhment of the viſion, (which ſhewed things then to come) to be before the revelation of it. For the threatning againſt *Senacherib* was fulfilled before *Judah's* captivity: and this viſion was in the time of their captivity under *Nebuchadnezzar*, who was the head of gold in the image. And thirdly, you make the deſtruction of the *Aſſyrian* Empire to be by an extraordinary meanes, by an Angel ſent from God; whereas it was by an ordinary meanes, by the army of *Cyrus* Prince of the *Medes* and *Perſians*: And what could you have ſaid more contrary to the dreame, and the interpretation thereof, then all this?

2. You have nothing to ſay againſt the evidence of *ver.* 35. which ſhewes that the Kingdome of Chriſt was to ſucceed the four Empires in time and place, as they had ſucceeded each other, (to wit, by force of armes,) but this, [*that* ver. 35. *is not contrary to* ver. 44. And doubtleſſe it is not, nor *ver.* 44. to ſuch a ſetting up of our Saviours Kingdome, as we hold. For whereas you ſay, *That this Kingdome ſhall be ſet up in the dayes of theſe Kings, and not after them.*] It is as if you had told us, That a King cannot overcome, and ſucceed other Kings in their Kingdomes, while they reigne, but after their reigne. When as indeed they cannot loſe their Kingdomes, but while they have them: *but in the dayes of their reigne*, and not after them. And ſo you have not yet ſhewed us any reaſon, why this phraſe, [*It ſhall breake in peeces, and conſume theſe Kingdomes,*] ſhould not as well be taken properly, when it is attributed to the ſetting up of our Saviours Kingdome, as when it is attributed to the ſetting up of the other Kingdomes. And therefore we have ſtill good reaſon to beleeve, that the forcible and deſtroying fall of the ſtone upon the image, doth betoken no leſſe then a conqueſt and ſucceſſion by force of armes.

Iſrael's Redemption.

And as the falling of the ſtone upon the feete of the image, upon the laſt, and divided Kingdomes of the Iron Empire doth probably imply.

Mr.

Mr. Petrie's Answer.

The dreame implyeth nothing contrary to the exposition: and therefore leave probabilities that are contrary to certainties.

Reply.

Doubtlesse the dreame implyeth nothing contrary to the exposition: but both dreame and exposition doe point out our Saviours personall reigne on earth. For the confirmation and manifestation of which truth, we bring not probabilities onely, but certainties too; yea such certainties, as all your wit and wilinesse are not able to answer, or obscure: and therefore me thinks you have no cause to be offended with such variety of testimonies. And had I said also, that this, which I called onely a probability, had been more then a probability, I had not overlasht. For seeing God by this image foreshewed *Nebuchadnezzar* what Kingdoms should succeed his unto the second comming of Christ: (all which time the *Jewes* should remaine captives, and tributaries.) And that the falling of the stone on the feete of the image, did intimate both the second appearing of Christ, (for the first was when he was borne of a Virgine, when he was cut out without hands:) and the expiration of the time allotted to the Kingdomes represented by the image: It necessarily followes, that when the stone should fall on the image, (when the Kingdome of God should be set up, as it is expounded,) the Kingdoms prefigured by the image, should be no longer, should all be subdued: and that the mountaine filling the whole earth, the visible and Monarchicall Kingdome of Christ on earth, should succeed alone.

Israel's Redemption.

For if the Kingdome of God there spoken of, were to be understood of a Kingdome, which should so be set up, in the dayes of these Kings; that their reigne should notwithstanding continue together with it, (as not onely these, but all former Kingdomes also have done with the Church militant, with the Kingdome of grace: which therefore cannot be the Kingdome there foreshewne,) then doubtlesse it should have been represented by some part of the image it selfe, (as the contemporating Kingdomes of the divided Empire are, by the mixture of iron and clay,) and not by a thing so different from it, and adverse unto it, by a stone I say, so wonderfull for its beginning, operation, 59.

their different qualities, they had been to continue together, (as you say) they might notwithstanding this difference of qualities have been represented together also: (as well as the contemporating Kingdomes of the divided Empire are, by the mixture of iron and clay,) but the reason was, because the setting up of this Kingdome should be the beginning of a new world; of a world in which all the Kingdomes on earth should make but one Kingdome under Christ, when once the time comprehended by the image, should be at an end, as it is said, *ver.* 35. *Then was the iron, the clay, the brasse, the silver, and the gold, broken in peeces together, and became like the chaffe of the Summers threshing-flores, and the winde carried them away, that no place was found for them; And the stone that smote the image, became a great mountaine, and filled the whole earth.* And againe *ver.* 44. *But it shall breake in peeces, and consume all these Kingdomes, and it* (not it with any other, but it alone) *shall stand for ever.* And that text, *John* 18.36. *My Kingdome is not of this world,* doth helpe also to confirme this: for it either points out unto us the time of our Saviours reigne, or the authority by which he is to reigne. And so is as if he had either said thus, *My Kingdome is not* (to be now, in the time) *of this world*: in the time before my next appearing: but hereafter in the time of *that world to come,* spoken of *Psal.* 8. that is, at the time of my appearing againe: when all creatures shall be actually put in subjection unto me. Or thus, *My Kingdome* (that is, the authority by which I must reigne,) *is not* (from hence, is not to be given unto me,) *of the world,* (that is, of men,) but I am to have it from God; I am to fetch it from him, and to come againe, as it is in the parable, *Luke* 19. 11. &c. and in this sense the expression agrees very well with that Querie, *Matth.* 21.25. *The baptisme of John whence was it, from heaven, or of men?* And besides all this, the Kingdome of grace, of which you understand the Kingdome which the God of heaven should set up, *ver.* 44. was set up at the first promise of Christ, as you confesse *pag.* 9. and so was in the world even from the beginning: whereas that Kingdome *ver.* 44. was then to come, when this vision was revealed to *Nebuchadnezzar.* And if you say, that the Kingdome, *ver.* 44. did represent the Kingdome of grace, as it was to be set up amongst the *Gentiles*, at the preaching of the Gospell to them after

after our Saviours ascension: Surely it was set up thus also before the division of the *Romane* Empire, and therefore it cannot in this sense be the Kingdome meant in *ver.* 44. which was to be set up after the division of the Empire: and when some of the Kingdomes into which it was divided should be Christian, or rather Protestant Kingdomes, as these words *ver.* 43. doe intimate, *And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the dayes of these Kings* (to wit, of these amongst whom some that are Christian or Protestant Princes, shall *mingle themselves with the seed of men*, shall joyne themselves in marriage with unbeleeving or misbeleeving Princes,) shall the God *of heaven set up a Kingdome which shall never be destroyed.* And at the setting up of this Kingdome it is, that the contents of *Psal.* 2. 8. and of *Psal.* 110. 2. &c. and of *Psal.* 149. 2. &c. (which agree so well with the breaking of the image in peeces,) shall be accomplished. And if their very expression doth not sufficiently declare, that they are properly to be understood; yet certainely all the prophecies which foreshew the *Gentiles* subjection to the *Jewes* doe render it unquestionable.

Israel's Redemption.

And that nought else is meant by *the world to come*, in *Heb* 2. 5. 60.
but this Kingdome of our Saviour, it is evident by the authority there alledged out of *Psal.* 8. which prophecy is therefore made use of by the Apostle, as a plaine proofe, that Christs manhood is exalted above the chiefest of the Angels: because it shewes, that it is to Christ as man, and not to any of the Angels, that God hath put in subjection the world to come.

Mr. Petrie's Answer.

None denyeth it.

Reply.

If none denieth, that the Kingdome of our Saviour is to be in the time of *the world to come*; why doe you so much condemne us for beleeving this truth? and why also doe you affirme, that against this truth, that it is now in this present world?

Israel's Redemption.

And if there be yet a world which is to be put in subjection to 61.
Christ as man, then it must needes be a distinct world, from that

1 Cor. 15. 24. 28. in which as man he ſhall give up the Kingdome to his Father.

Mr. Petrie's Anſwer.

Rev. 21. 3. *The Kingdome or the World, whereof the Apoſtle ſpeakes there, was then to come, not in reſpect of Chriſt, but of the Apoſtle: for he meaneth the Kingdome of heaven, as appeares by theſe words,* [*whereof we ſpeake*] *which have relation to the words preceding,* ver. 3. *If we neglect ſo great ſalvation: where he opponeth the Evangelicall promiſes unto the typicall promiſes: theſe was an earthly* Canaan, *and this is heaven. Chriſt at the time of writing this Epiſtle, was in poſſeſſion of it, and the Apoſtle did then hope for the houſe not made with hands, eternall in the heavens,* 2 Cor. 5. 1. *And therefore that world is not a diſtinct world, but even the ſame in which as Mediatour, he ſhall give up the Kingdome to the Father.*

Reply.

That the Apoſtle ſpeakes of a world to come, as well in reſpect of Chriſt, as of himſelfe, it is evident, firſt from *Pſal.* 8. 4. &c. which ſhewes, that the world, which the Apoſtle calls [*the world to come,*] is the world, in which thoſe workes of God are, that he made for man to have dominion over: is the world, I ſay, in which the beaſts of the field, the fowls of the aire, and the fiſhes of the ſea doe inhabit. And ſecondly, it is cleare from the originall word, by which it is expreſt: which is not [*υρανὸς*] the ſuperiour world, the third heaven, (as you take it,) but [*οἰκουμένη*] the inferiour world, the terreſtriall globe, the dwelling place of men, and all other mortall creatures: as we read *Matth.* 24. 14. and *Acts* 17. 6. 31. And therefore *the Kingdome of heaven* in your ſenſe, that is, Chriſts poſſeſſion of heaven, and his reigning over the Saints departed, cannot poſſibly be meant by it; but the *Kingdome of heaven* in our ſenſe, that is, the heavenly Kingdome which Chriſt ſhall here viſibly reigne over in time to come. In the day, (the great day) *in which God hath appointed to judge.* [*τὴν οἰκουμένην*] *the world in righteouſneſſe by him,* as it is *Acts* 17. 31. that is, to execute *judgement and juſtice on the earth,* as the Prophet *Jeremiah* expreſſeth it, *chap.* 33. *ver.* 5. So that the Apoſtles words are, as if he had ſaid: *For, not unto the Angels hath he appointed this inferiour world,* (of which we ſpake before *chap.* 1. *ver.* 6.) *to be ſubject in time to come,* but unto Chriſt; *as one in a certaine place teſtified;* ſaying, *What is man that thou art mindfull*

of

of him, or the sonne of man, that thou visiteſt him? Thou madeſt him a little lower then the Angels, thou crownedſt him with glory and honour, and didſt ſet him over the workes of thy hands, &c. And thus it is manifeſt, that your referring of the words, [*whereof we ſpeake,*] to *ver.* 3. is but a private fancie croſſing the Apoſtles explication of [*the world to come,*] by the prophecy of *David, Pſal.* 8. 4. *&c.* And impoſing ſuch a ſignification on the word [οἰκουμένη] as is not to be found in all the Scripture. And therefore we ſtill conclude, that *the world* which the Apoſtle ſpeakes of, is to be a diſtinct world in time, from this we now live in; and both in time and place, from that in which our Saviour ſhall give up his Kingdome to the Father. And as for thoſe, who by [*the world to come,*] doe underſtand the time of the Goſpell betwixt Chriſts firſt and ſecond comming: they doe hereby make the Apoſtle either to call the time in which he himſelfe lived, [*the world to come,*] or to diſtinguiſh the time betwixt Chriſts firſt and ſecond comming into two worlds at the leaſt. Whereas the ſcripture doth divide the whole time appointed to the heavens and earth that now are, but into three worlds, or parts of time; the firſt whereof containes the time from the creation to the flood, and is the *old world* of which Saint *Peter* ſpeakes, 2 *Epiſt. ch.* 2. *ver.* 5. the world long ſince paſt. The ſecond containes the time from the flood to our Saviours next appearing, and is the world that now is. The third containes the whole day of judgement, the 1000 yeares, and little ſeaſon mentioned *Rev.* 20. which is to beginne at our Saviours next appearing, and to end with the world it ſelfe at the laſt reſurrection; and this is [*the world to come*] of which the Apoſtle here ſpeakes.

Iſrael's Redemption.

or that which is to be given up, is already paſt. 62.

Mr. Petrie's Anſwer.

That which ſhall be given up is not paſt as yet: neither ſhall it be given up altogether, but in ſome manner, as the Millenaries acknowledge, at the end of their 1000 *yeares.*

Reply.

That which ſhall be given up is not paſt as yet, you ſay; true, and that which ſhall beginne, is not come as yet. But ſurely, it is falſe to ſay that we acknowledge Chriſts Kingdome ſhall not be given up

up altogether: that we acknowledge I ſay, that Chriſt as man, as the Sonne of *David*, ſhall not then ceaſe to reigne, when the generations of men, over which he muſt reigne, ſhall ceaſe. And this earth on which he muſt reigne, ſhall paſſe away. In a word, when at the laſt reſurrection he ſhall take the elect with him into eternall glory and delight, and turne the reprobate from him into endleſſe horrour and contempt. For we know that the Apoſtle, in 1 *Cor.* 15. 24. 28. teacheth otherwiſe, ſaying, *Then commeth the end, when he ſhall have delivered up the Kingdome to God even the Father, &c. And when all things ſhall be ſubdued unto him, then ſhall the Sonne alſo himſelfe be ſubject unto him that put all things under him, that God may be all in all.*

Iſrael's Redemption.

And it is no where ſaid, that the new *Jeruſalem*, the City of eternall glory, ſhall be ſubjected to Chriſt as a creature: but that Chriſt as a creature ſhall (after the judgement of the dead) be there ſubject to the Father.

Mr. Petrie's Anſwer.

He as God-man ſaith, Matth. 28. To me is given all power in heaven and on earth. *And thus all the conſequences for proving the earthly Monarchy of the Jewes are naught.*

Reply.

That the [ἐξουσία] the power our Saviour ſpeakes of *Matth.* 28.18. was given to him as man, and not as God, (for ſo he had it from all eternity) interpreters agree. And what though all power in heaven and on earth was then given to Chriſt as man? What doth this make againſt my words, which affirme that Chriſt as man ſhall after the judgement of the dead, after all things are ſubdued unto him, ſurrender againe this power, (as having no further uſe of it,) and in the new *Jeruſalem*, (not reigne as man, but) be himſelfe ſubject to the Father? Or what doth it make againſt Chriſts 1000 yeares reigne on earth, that he had then all power in heaven and on earth given unto him? unleſſe it will follow from hence, that if he had been to reigne viſibly on earth, he might, and would have done it at that time. But certainely this will not follow, for though our Saviour had then all power given him, yet he was to exerciſe it, to doe all that was to be done by it, in that order and manner which God had appointed

sed it take dont, and no otherwise. And therefore as we acknowledge, that God had from all eternity the same power of creation, which in the beginning of this world, he first of all put into act and exercise; so we acknowledge likewise, that Christ hath now that power by which he shall reigne visibly on earth, although he cannot put it into act untill he descend to take the Kingdom of this world unto himselfe. Thus we finde that *he had power to lay downe his life, and power to take it againe*, before he did it, Joh. 10. 18. And that all judgment, even the judgment of the great day, was committed unto him at his first coming, Joh. 5. 22. And thus it appeares, that all your answers to the consequences by which we have proved our Saviours visible reigne on earth, are of no consequence at all.

ISRAELS REDEMPTION.

CHAP. II.

That Christ shall reigne personally on Earth prov'd by expresse Prophesie.

64. AND thus it hath been proved by consequence, that our Saviour shall hereafter reigne on earth. You shall now heare it directly and expressely affirmed. *Behold*, saith the Angel to the Virgine *Mary, thou shalt conceive in thy wombe, and bring forth a Sonne, and shalt call his name Jesus: he shall be great, and shall be* u *called the Sonne of the Highest: and the Lord shall give unto him the* u *Throne of his Father David*, Luke 1. 31. *Behold* (saith *Jeremiah*, † in *chap.* 23. *ver.* 5. *&c.*) *the dayes come, saith the Lord, that I will* x *raise unto David a righteous Branch; and a King shall* † *reigne and prosper, and shall execute judgement and justice* x *in the* * *earth. In his*

u *Matth.* 2. 6. *Acts* 2. 30. 31.
† Ch. 33. 15. 16.
x *Isa.* 8 8. *Job* 19. 25. *Heb.* 1. 2.

dayes Luke 19. 11. 12. 13. 14. *&c. Acts* 3. 19. 20. 21. *Revel.* 1. 7. *Rom.* 4. 13. * Whatsoever losse the disobedience of the first Adam brought on himselfe, and his posterity, that no doubt the second Adam hath recovered with advantage for himselfe and his elect. But the first Adam lost not only his right to heaven, but the happy estate too, which an innocent life would for a long time, have continued to him, and his on earth. And therefore that intercourse and familiarity with God, that rule and command over men, and all other creatures, which Adam (before the advancement of mankinde to its highest happinesse) should have here enjoyed, if he had not fell; that, and farre more then that, shall Christ with his elect inherit at his next appearing. And how seeing even reason it selfe doth thus strongly conclude for our Saviours future soveraignty, what unreasonablenesse were it in us, any longer to misdoubt the literall accomplishment of these, and all other sacred revelations which so fully describe, and so clearly confirme it?

Jer. 33. 15, 16, 17. of the *Jewes* in their owne land, *The Throne of Iſrael*, on which *David* reigned being the true *Throne of David*, and no other. But to ſay, that Chriſt now reigneth on the true Throne of *David*, is to affirme, that he is now reigning over the *Jewes* in the Land of *Iudea*: and what can be further from truth then this?

Iſrael's Redemption.

65. For neither did Chriſt at his firſt comming, ſit on *Davids* Throne, nor any other of *Davids* linage, or of that Tribe, (or of the other Tribes,) *For the Scepter was then departed from Iudah, and a Law-giver from between his feete.*

Mr. Perrie's Anſwer.

He ſits on the right hand of the Throne of Majeſty in heaven, Heb. 8. 1. *which was typified by the Throne of David.*

Reply.

You told us even now, *That Chriſt reigneth on the true Throne of David.* And you tell us here, [*That he ſits on the right hand of the Throne of Majeſty in heaven, which was typified by the Throne of David.*] And doth he reigne then on both theſe Thrones at once? on the true Throne of *David*, (the type) and on the Throne of God, (the antetype,) too? But I pray, what ſcripture doth teach you to call the Throne of *David*, a type of the Throne of God? Surely if this were ſo, Chriſt muſt needes have reigned on the Throne of his Father *David*, before he could have been exalted to the right hand of the Throne of Majeſty on high. Becauſe the poſſeſſion of the typicall Throne, muſt needes precede the poſſeſſion of the typified Throne. This therefore is an unwarrantable conceit: and we know that theſe prophecies ſpeake onely of his reigning on the Throne of his Father *David*, and not of his reigning on the Throne of God. And if by the Throne of *David* which is promiſed to Chriſt, is meant the Throne of God; what then is meant by the Throne of the *Houſe of Iſrael*, which is promiſed to him, *Jer.* 33. 17? Is not this all one with the Throne of *David*? if it be, then by the Throne of *David* cannot be meant the Throne of God: unleſſe you will ſay, that by the Throne of *Iſrael*, the Throne of God is meant alſo. And if the Throne of *Iſrael* be not meant of the Throne of *David*, then tell us what it is; and why you take it to be all one with the Throne of *David*, pag 26. where you alledge this text of *Jeremiah*, to ſhew

that the promises of the Priesthood, and of the Kingdome, are conjoyned and united after the same sorte. And tell us now what is meant by the Kingdome of *David*, upon which Christs government is said to be as well as upon the Throne of *David*, *Isai.* 9. And besides; what reason can you alledge, wherefore we should not as well take that part of these prophecies in a proper sense, which speakes of our Saviours reigning on the Throne of *David*; as that part which speakes of his being borne of the seede of *David*, the one being revealed unto us in as plaine termes as the other?

Israel's Redemption.

Neither were *Judah* and *Israel*, then in the Land together. 66.

Mr Peerie's Answer.

There is neither Jew nor Greeke, neither bond nor free, neither male nor female; but we are all one in Christ Jesus: and if ye be Christs, then are ye Abrahams seed, and heires according to the promise, Gal. 3. 28.

Reply.

In the 23 *chap.* of *Jer.* we reade this prophecy, *Behold the dayes come, saith the Lord, that I will raise unto David, a righteous Branch, and a King shall reigne and prosper, and shall execute judgement and justice on the earth. In his dayes Judah shall be saved, and Israel shall dwell safely, and this is his name, whereby he shall be called, The Lord our righteousnesse.* In which words there are these particulars foretold: first, that Christ should be borne of the seede of *David*, *I will raise unto David, a righteous Branch.* Secondly, that he should reigne, *And a King shall reigne and prosper.* Thirdly, how he should reigne; to wit, civilly, as other Kings: which is set forth, first, by the quality of his administration, *And shall execute judgement and justice.* Secondly, by the place where he should doe it, *On the earth.* Thirdly, by the people amongst whom, the *Jewes*, the Tribes of *Judah* and *Israel*. And fourthly, by the time when; to wit, when the *Jewes* should be redeemed out of captivity and setled in their land: *When Judah shall be saved, and Israel shall dwell safely.* Now of all these particulars, there is but one already accomplisht, which is that touching our Saviours incarnation: and the rest remaine to be fulfilled at his next appearing. Amongst which, I have alledged onely the last, to prove that our Saviours reigning here, foreshewed, was not fulfil-

led at his firſt appearing, to wit, becauſe *Iſrael* was not then in the land with *Iudah*. To which you give no other anſwer but this, [*There is neither* Jew *nor* Greeke, *neither bond nor free, nor male, nor female, but we are all one in Chriſt Jeſus: and if we be Chriſts, then are we* Abrahams *ſeed, and heires according to the promiſe.*] And what then? doth this make the prophecies of God of none effect? may the reader conclude from hence. Therefore *Iudah* and *Iſrael* ſhall not dwell ſafely in the land together, nor Chriſt be ſent to reigne over them on the Throne of *David*? Surely he may as well conclude, Therefore amongſt Chriſtians, there are no men, nor women: no maſters, nor ſervants: no *Iewes*, nor *Gentiles*. But the Apoſtles words will countenance no ſuch contradictory inferences: for his meaning is, That grace doth conjoyne and aſſimulate thoſe whom naturall and civill reſpects doe difference and divide. For they that have put on Chriſt, are not diſtinguiſht in him, (he ſaith) as they are in the world, by nation, ſexe, and condition, but they are all one. They are one in denomination and title, being all Chriſtians; they are one in ranke and ſociety, being all of one myſticall body; they are one people, being all *Abrahams* ſeed, and they have one inheritance, being fellow-heires according to the promiſe. And what though the beleeving *Gentile* be one in Chriſt with the beleeving *Iew*? was he not ſo before Chriſts incarnation, as well as ſince? was he not *Abrahams* ſeed before as well as ſince? was he not heire according to the promiſe before as well as ſince? What hinders then but that the *Iewes* may (notwithſtanding this ſpirituall union and fellowſhip with the beleeving *Gentiles*,) be (as heretofore, ſo) at their generall converſion againe advanced above all other Nations by many not onely outward favours and priviledges but by a greater meaſure of inward gifts and abilities alſo?

Iſrael's Redemption.

67. Neither was the Temple then deſtroyed, but afterwards: and therefore the things here ſpoken of, are all to be accompliſhed at his ſecond comming: and that not in heaven but on earth. On earth I ſay, and in [c] *Ieruſalem*, where [f] *Davids* Throne was. *For his feete ſhall ſtand in that day*, (to wit, when he comes, (or if God himſelfe be here by an [ἐνεργείαν ἴδια] figuratively deſcribed, when he brings him) to receive his appointed Kingdome,) as the

Iſai. 33. 20. *hap.* 50. *ver.* 1, 2, 3. 9, 10. *Pſal.* 122 5.

e Mount of Olives, which is before Jerusalem on the East, (from hich Mount our Saviour ascended,) and the Mount of Olives shall eave in the midst thereof toward the East and toward the West, and ere shall be a very great valley, and halfe the mountaine shall remove ward the North, and halfe of it toward the South. And ye shall flee the valley of the mountaines: for the valley of the mountaines shall ach unto Azal; yea ye shall flee like as ye fled from before the Earth- ake, in the dayes of Uzziah King of Judah. And the Lord my God all come, and all the g Saints with thee: And it shall come to passe in g Jude ver. 14. *at day, that the light shall not be cleare nor darke, but it shall be one* 15. Rev. 19. *ay, which shall be known to the Lord, not day nor night: but it shall* 11, 12, 13, 14 15, 16. *me to passe, that at evening time it shall be light. And it shall be in at day, that* h *living waters shall goe out from Jerusalem: halfe of* h Psal. 46. 4. *em toward the former sea, and halfe of them toward the hinder sea: in* Eze. 47. 1. &c. *e Summer and in Winter shall it be: and the Lord shall be King* Joel. 3. 8. *ver all the earth. In that day shall there be one Lord, and his Name ne. All the Land shall be turned as a plaine from Geba to Rimmon, outh of Jerusalem; and it shall be lifted up, and inhabited in her pl ce: rom Benjamins gate unto the place of the first gate, unto the corner ate, and from the Tower of Hananiel unto the Kings wine-presses. And men shall dwell in it, and there shall be no more utter destructi- n: but Jerusalem shall be safely inhabited, Zech. 14. 4, &c.*

Mr. Petrie's Answer.

Christ said, Destroy this Temple, and in three dayes I will raise it up againe. *Then said the Iewes,* Forty and six yeares was this Temple in building, and wilt thou reare it up againe in three dayes? but he spake of the Temple of his body, *saith the Evangelist,* Iohn 2. 19. *So the true Temple is Christs body, which the Iewes destroyed, and he raised it up againe: and in this sense the Disciples did beleeve the Scriptures after the resurrection of Christ,* ver. 22. *And therefore the things spoken in those Scriptures are accomplished at his first comming, not onely in heaven, but on earth, according to the different portions thereof: In heaven, and on earth, I say, and in true Jerusalem, and on the true Throne of* David: *for his feete stood in that day, [to wit, when he went to receive the fuller accomplishment of his Kingdome,] on the Mount of Olives, which is by Jerusalem on the East, [from which also he ascended,] and the Mount of Olives hath been cloven in the midst thereof toward the East, and toward the West,*

[and there

Ier. 33. 15, 16, 17. of the *Jewes* in their owne land, *The Throne of Israel*, on which *David* reigned being the true *Throne of David*, and no other. But to say, that Christ now reigneth on the true Throne of *David*, is to affirme, that he is now reigning over the *Jewes* in the Land of *Judea*: and what can be further from truth then this?

Israel's Redemption.

65. For neither did Christ at his first comming, sit on *Davids* Throne, nor any other of *Davids* linage, or of that Tribe, (or of the other Tribes,) *For the Scepter was then departed from Judah, and a Law-giver from between his feete.*

Mr. Perrie's Answer.

He sits on the right hand of the Throne of Majesty in heaven, Heb. 8. 1. *which was typified by the Throne of David.*

Reply.

You told us even now, [*That Christ reigneth on the true Throne of David.*] And you tell us here, [*That he sits on the right hand of the Throne of Majesty in heaven, which was typified by the Throne of David.*] And doth he reigne then on both these Thrones at once? on the true Throne of *David*, (the type) and on the *Throne* of God, (the antitype,) too? But I pray, what scripture doth teach you to call the Throne of *David*, a type of the Throne of God? Surely if this were so, Christ must necessarily have reigned on the Throne of his Father *David*, before he could have been exalted to the right hand of the Throne of Majesty on high. Because the possession of the typicall Throne, must needes precede the possession of the typified Throne. This therefore is an unwarrantable conceit: and we know that these prophecies speake onely of his reigning on the Throne of his Father *David*, and not of his reigning on the Throne of God. And if by the Throne of *David* which is promised to Christ, is meant the Throne of God; what then is meant by the Throne of the *House of Israel*, which is promised to him, *Jer.* 33. 17? Is not this all one with the Throne of *David*? if it be, then by the Throne of *David* cannot be meant the Throne of God: unlesse you will say, that by the Throne of *Israel*, the Throne of God is meant also. And if the Throne of *Israel* be not meant of the Throne of *David*, then tell us what it is; and why you take it to be all one with the Throne of *David*, pag 26. where you alledge this text of *Jeremiah*, to shew

old Testament, (which was then all the scripture,) taken in any other sense, then for the house of Gods worship at *Jerusalem*. Or, [*the building of the Temple of the Lord*,] in any other sense, then for the building of that Temple. Yea, looke but into the 14 and 15 *verses* immediately following, and it is unquestionable, that the same words are there taken for the Temple of the Lord in *Jerusalem*. And besides, seeing the Prophets shew so plainely, that our Saviour shall reigne over the *Iewes*, in their owne land, and that *Jerusalem* shall againe be built; Why should we not beleeve, that both the building of the Temple of the Lord, and his reigning on the Throne of his Father *David*, shall be as properly fulfilled, in Christ (the antitype,) as they were in *Solomon* (the type?) Whereas then you say further, [*That in this sense the Disciples did beleeve the Scriptures, after the resurrection of Christ.*] I pray, what scriptures? this prophecy? Surely it is false, that they did any where cite this prophecy to prove our Saviours resurrection from the dead. And the words of the Evangelist are plaine, *When therefore he was risen from the dead*, (saith *John*,) *his Disciples remembred, that he had said this unto them*, (to wit, that he had said to the *Iewes*, *Destroy this Temple*, &c.) *and they beleeved the Scripture*, (that is, the scripture which foreshewes our Saviours resurrection, as *Psal.* 16. alledged by Saint *Peter*, *Acts* 2. 25. &c. and *Psal.* 2. 7. alledged by Saint *Paul*, *Acts* 13. 33. &c.) *And the word which Iesus had said*; (that is, and they beleeved also, that this saying of his to the *Iewes*, was meant of the resurrection of his body: and not (as you say they did,) that it was an interpretation of *Zechariah's* prophecy, which foreshewes indeed the building of the Temple of the Lord, but not the destroying of it by the *Iewes*: nor the building of it in three dayes: no, nor the building of it *untill the man whose name is the Branch should* [illegible] *and rule on his Throne*. Neither did our Saviour say plainely, destroy the Temple of the Lord, (as the false witnesses accused him,) nor absolutely, *destroy the Temple*: but darkely, and in relation to his owne body, *destroy this Temple*: as his words touching the raising of it in three dayes doe intimate, and the Evangelist doth afterwards expound it. And he said also, *I will raise it*, and not, *I will build it*, which shewes the making of a Temple, where was none before; and therefore cannot be applyed to

the quickening of our Saviours body, a temple then in being, and not to be corrupted in death. And as for your confused exposition of the prophecy of *Zech.* 14. 4. &c. it is not onely contrary to the truth, but to reason it selfe. For first, (which is that against the truth,) you ascribe the accomplishment of this prophecy to our Saviours ascending to the Saints in heaven, and to the time succeeding his ascension: whereas it is manifest by the words in the first *verse*, (which you have concealed) *And the Lord my God shall come, and all the Saints with thee*, that it is to be fulfilled at his descending with the Saints from heaven, and in the time succeeding his descension. And secondly, (which is not onely against the truth, but against reason also) you affirme [*That by the cleaving of the Mount of Olives towards the East, and towards the West*, is meant, *the shaking of all the world at the preaching of the Gospell.*] And [*That by the Iewes flying to the valley of the mountaines*, is meant, *their imbraving of the Gospell.*] Which is as if you had said, that the *Iewes* did then imbrace the Gospell, when they fled from it; or that the *Iewes* in flying from the Gospell, fled to the Gospell. For as you interpret *the cleaving of the Mount of Olives*, (from which the *Iewes* were to fly,) of the preaching of the Gospell: so you interpret *the valley of the mountaines*, (to which the *Iewes* were to flee,) of the same also. And who sees not by this, and by your expounding of the 6 and 7 *verses* [*Of the perpetuall lights of the Gospell*,] and the 8 *verse*, [*Of the continuall flowing of the doctrine of the Gospell.*] and all of the Gospell, and of nothing else of the Gospell: that by such a liberty of interpreting, any one may make the plain Scripture that is, to say onely as he saith: and so to patronize and defend any dangerous opinion against the truth clearely revealed in it. The truth therefore of this prophecy, is no other then that which the Prophet himselfe hath plainely told us: to wit, that the Mount of Olives shall be cleft in the midst by an earthquake at the comming of our Saviour with all the Saints: and that the *Iewes* which are gathered together neere unto it, shall then flye for feare of this earthquake, as they fled for feare from before the earthquake in the dayes of *Uzziah* King of *Judah*. And the effect of this earthquake is described, *ver.* 10. where it is said, *And all the Land shall be turned as a plaine from Geba to Rimmon, South of Jerusalem, and it shall be lifted*

lifted up, and inhabited in her place: from Benjamins gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the Kings wine-presses. And men shall dwell in it, and there shall be no more utter destruction, but Ierusalem shall be safely inhabited.

And as this part, so all the rest of the prophecy is to be understood likewise according to its owne stile and language; which is so obvious, that it needes no interpretation: and the light thereof cannot be more obscured, then by such a glosse as you have put upon it. And thus is being undeniable, that this prophecy of *Zech.* doth foreshew our Saviours second comming, his comming with all the Saints, and the things then to be performed by him: it necessarily followes, That he shall come, not onely to conquer death, first in part, at the resurrection of the Saints, that shall rise to meete him, and to come with him; and then wholly at the resurrection of all the dead, when he shall passe the sentence of salvation on the elect, and of damnation on the reprobate: but in the interim, in the space betwixt this first and second resurrection, *to be King over all the earth*, as this Prophet saith, *ver. 9. to take the Kingdoms of this world unto himselfe*, as Saint *Iohn* revealls *Rev. 11. 15. to put downe all rule and all authority*, as Saint *Paul* affirmes, *1 Cor. 15. 24.* and *to set up that dominion, glory, and Kingdome*, at the manifestation whereof, *all people, nations, and languages, shall serve him*, as *Daniel* foreshewes, *chap. 7. ver. 14.* which he shall doe by an extraordinary destroying of the most and greatest of his enemies in battell: and by causing *every one that is left of the Nations, to goe up from yeare to yeare to Ierusalem, to worship the King the Lord of Hosts*, as *Zech.* here, and many other Prophets besides doe declare.

Israel's Redemption.

You see here that our Saviour comes not onely to conquer death, (which is the last enemy that he shall destroy, and therefore is not wholly to be destroyed till the last resurrection,) but also to take the Kingdomes of this world unto himselfe, to put downe (as Saint *Paul* hath said) all the authority and power of other Nations: that there may be *one shepherd and one sheepfold*, *Dan. 7. 27.* *hee alone Kingdome, and dominion, and greatnesse of the Kingdome under the whole Heaven, may be possessed by the people of the Saints of the most High.* That is, (as the former prophecies doe expound it,)

68.

Pſal 148. 14. *Ioh.* 1. 51. *Heb.* 1. 6.

by the *people of Iſrael.* And this, as I thinke, is the time of which he ſpake theſe words, *Verely, verely, I ſay unto you,* [k] *Hereafter ſhall ye ſee heaven open, and the Angels of God aſcending and deſcending upon the* [l] *ſonne of man.*

Mr. Petrie's Anſwer.

That theſe words ſhall be fulfilled, or have been fulfilled, it is moſt certaine; and it is as certaine, that they ſhall never be fulfilled in the proper acceptation of the words, ſeeing the body of Chriſt is not ſo tall, as that it ſhall reach from heaven to earth: for this cauſe ſome, (as Cyril on this place, have exponed unto ſor upon in this ſenſe, as if the Heavens were open, the Angels ſhall come downe, and aſcend unto my Service: So doth Chryſoſtome apply theſe words to the Angels miniſtring unto Chriſt in time of his paſſion, and reſurrection. Others thinke it to be an impoſition of that viſion of Iacob, Gen. 28. *whereby was ſignified, that Chriſt is the Mediatour making way betwixt heaven and earth,* Col. 1. 20. *And theſe expoſitions (for the matter) doe agree with other Scriptures.*

Reply.

It ſeemes by your firſt words, that you are doubtfull of the accompliſhment of this prophecy, for [*that it ſhall be fulfilled, or hath been fulfilled, it is moſt certaine,*] you ſay. And your next aſſertion, [*that it ſhall never be fulfilled in the proper acceptation of the words,*] doth apparently contradict that which followes: for by and by after, you tell us, [*that* Cyril *hath exponed it, as if the heavens were open, the Angels ſhall come downe, and aſcend unto my Service: and that Chryſoſtome doth apply it to the Angel miniſtring unto Chriſt, in time of his paſſion and reſurrection.*] And is not this a proper expoſition of the prophecy? then ſhew us one more proper. And doubtleſſe it is to be underſtood, as *Cyril* underſtands it, of the Angels miniſtring to our Saviour. But yet we beleeve not, that it was fulfilled, when in his agony there appeared an Angel unto him, ſtrengthening him, *Luke* 22. 43. and much leſſe when after his reſurrection an Angel appeared at his ſepulchre, *Matth.* 28. 2. For it is evident, that when this prophecy ſhall be fulfilled, they that are in our Saviours preſence, ſhall as plainely ſee heaven open, [τὸν ἀνοιγόμενον] the ſtarry firmament part aſunder, and the Angels aſcending from, and deſcending to him, they ſhall ſee each other: as plainely, I ſay, as Saint Stephen, looking

king ſtedfaſtly into heaven ſaw [τὸν οὐρανὸν ἀνεῳγότα] *the heavens m, and the Sonne of man ſtanding on the right hand of God, Acts 7.* ,56. And as Saint *John* Baptiſt ſaw *the heavens opened unto wiſt, and the Spirit of God deſcending like a dove, and lighting up- him, Matth.* 3. 16. And Saint *Paul* aſſures us, *Heb.* 1. 6. *That en God againe bringeth in the firſt begotten into the world, he ſayth, d let all the Angels of God worſhip him.* And to what time then our Saviours [*Hereafter*] can this viſible attendance of the gels on him belong, but to the time of his next appearing, of comming againe into the world? the time, and place of which d hath ſaid, that all *the Angells of God ſhall doe homage unto* . And beſides, it is more then probable, that the Evangeliſt uld as well have recorded the accompliſhment, as the predi- on of this thing, if he had knowne of the fulfilling of it. But acute reaſon of your denying the proper ſenſe of the prophe- is yet behinde, and may well remaine to poſterity, as the nder of your worke, and the monument of your wit: For *Angels*, you ſay, *ſhall not aſcend and deſcend upon the Sonne of n, ſeeing the body of Chriſt is not ſo tall, as that it ſhall reach from ven to earth.*] Doubtleſſe a very tall proofe: and yet it comes rt of the marke you aime at. For ſurely the proper accepta- n of the prophecy, as it depends not on, ſo it is not proved, infallibly diſproved, by the proper acceptation of the word *on:*] which prepoſition having relation onely to the partici- [*deſcending,*] the full expreſſion had been thus, *aſcending from, deſcending upon, (or unto,)* which is meant by [*upon,*] in this ce. And which the originall word [ἐπὶ] doth as well ſigni- s [*upon,*] and might have been here ſo expreſt, as well as it; *Luke* 10. 6. and *chap.* 19. *ver.* 5. (and in other places,) had e been any likelihood of a modeſt Chriſtians miſunderſtan- g of this prophecy, by reaſon of the word [*upon.*] However learned had need bewa e, that in tranſlating the ſcriptures, follow not the common liberty of ſpeech, in the ſmaleſt d; when as the wilfull are ſo ready to make it an occaſion enting their vaine conceits.

Iſrael's Redemption.

or that this may be fulfilled, it is requiſite, that he be on h, whither theſe meſſengers may deſcend unto him, and from

ſal 148. 14. *Ieh.* 1. 51. *Heb.* 1. 6. by the [i]*people of Iſrael.* And this, as I thinke, is the time of which he ſpake theſe words, *Verely, verely, I ſay unto you,* [k] *Hereafer ſhall ye ſee heaven open, and the Angels of God aſcending and deſcending upon the* [l]*ſonne of man.*

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Reply.

It ſeemes by your firſt words, that you are doubtfull of the accompliſhment of this prophecy, for [*that it ſhall be fulfilled, or hath been fulfilled, it is moſt certaine,*] you ſay. And your next aſſertion, [*that it ſhall never be fulfilled in the proper acceptation of the words,*] doth apparently contradict that which followes: for by and by after, you tell us, [*that* Cyril *hath exponed it, as if the heavens were open, the Angels ſhall come downe, and aſcend unto my Service: and that Chryſoſtome doth apply it to the Angel miniſtring unto Chriſt, in time of his paſſion and reſurrection.*] And is not this a proper expoſition of the prophecy? then ſhew us one more proper. And doubtleſſe it is to be underſtood, as *Cyril* underſtands it, of the Angels miniſtring to our Saviour. But yet we beleeve not, that it was fulfilled, when in his agony there appeared an Angel unto him, ſtrengthening him, *Luke* 22. 43. and much leſſe when after his reſurrection an Angel appeared at his ſepulchre, *Matth.* 28. 2. For it is evident, that when this prophecy ſhall be fulfilled, they that are in our Saviours preſence, ſhall as plainely ſee heaven open, [τὸν ἀνοιγόμενον οὐρανὸν] the heavy firmament part aſunder, and the Angels aſcending from, and deſcending to him, they ſhall ſee each other as plainely, I ſay, as Saint Stephen, looking

ing stedfastly into heaven saw [τὸν οὐρανὸν ἀνεῳγότα] *the heavens* *, and the Sonne of man standing on the right hand of God, Acts 7.* 56. And as Saint *John* Baptist saw *the heavens opened unto rist, and the Spirit of God descending like a dove, and lighting upim, Matth.* 3. 16. And Saint *Paul* assures us, *Heb.* 1. 6. *That n God againe bringeth in the first begotten into the world, he saith, let all the Angels of God worship him.* And to what time then our Saviours [*Hereafter*] can this visible attendance of the gels on him belong, but to the time of his next appearing, of comming againe into the world? the time, and place of which hath said, that all *the Angells of God shall doe homage unto* . And besides, it is more then probable, that the Evangelist uld as well have recorded the accomplishment, as the predin of this thing, if he had knowne of the fulfilling of it. But acute reason of your denying the proper sense of the prophe- is yet behinde, and may well remaine to posterity, as the nder of your worke, and the monument of your wit: For *Angels*, you say, *shall not ascend and descend upon the Sonne of , seeing the body of Christ is not so tall, as that it shall reach from en to earth.*] Doubtlesse a very tall proofe: and yet it comes t of the marke you aime at. For surely the proper acceptaof the prophecy, as it depends not on, so it is not proved, infallibly disproved, by the proper acceptation of the word *n*] which preposition having relation onely to the particle *descending*,] the full expression had been thus, *ascending from, descending upon*, (*or unto*,) which is meant by [*upon*,] in this e. And which the originall word [ἐπὶ] doth as well signis [*upon*,] and might have been here so expressed, as well as it *Luke* 10. 6. and *chap.* 19. *ver.* 5. (and in other places,) had e been any likelihood of a modest Christians misunderstand of this prophecy, by reason of the word [*upon*.] However earned had need beware, that in translating the scriptures, follow not the common liberty of speech, in the smalest ; when as the wilfull are so ready to make it an occasion nting their vaine conceits.

Israels Redemption.

e that this may be fulfilled, it is requisite, that he be on , whither these messengers may descend unto him, and from

whence again they may aſcend: which argues too, his continuance here, for a greater ſpace of time, then the judgement of the dead requires.

Mr. Petrie's Anſwer.

A poore proofe: for as it is requiſite, that he be on earth, whither that the Angels may deſcend unto him, ſo I may ſay, it is requiſite, that he be in heaven, whence they may deſcend on him, and whither they may aſcend to him: and ſo taking the words in that ſenſe, they may be fulfilled, albeit he never were on earth: even as they may be fulfilled when he is on earth, and not in heaven: but according to the firſt expoſition he was on earth, when they were fulfilled, ſo farre leſſe is his continuance on earth neceſſary for theſe words.

Reply.

A poore proofe, you ſay: And ſurely, were it not much more powerfull then the anſwer, it were poore indeed. For may you ſay as well from the order of our Saviours words, [*That it is requiſite he be in heaven, whence the Angels may deſcend from him, and aſcend to him,*] as we may, that it is requiſite he be on earth, whence they may aſcend from him, and deſcend to him? Certainely nothing can be ſaid more direct againſt the truth. For ſuch a concluſion doth neceſſarily change, and pervert our Saviours words into this contrary forme. *Hereafter ye ſhall ſee heaven open, and the Angels aſcending to, and deſcending from the Sonne of man.* Whereas our Saviour ſaid, *aſcending, and deſcending to the Sonne of man*, which neceſſarily proves, that he is not to be in heaven at the accompliſhment thereof; ſeeing he muſt be the *terminus a quo*, the perſon from whom, (and not to whom,) the Angels ſhall aſcend: and the *terminus ad quem*, the perſon to whom, (and not from whom) they ſhall deſcend. And therefore taking theſe words no otherwiſe then our Saviour ſpake them, they may be fulfilled on earth, as we ſay: but it is not poſſible, that they can be fulfilled both in heaven and earth, as you ſay.

Iſrael's Redemption.

70. And although it be ſaid, that Chriſt ſhall reigne over the houſe of *Jacob* for ever: and that of his Kingdome there ſhall be no end. Yet it is not meant, that he ſhall alwayes reigne as man: or that the city *Jeruſalem*, the place of his Throne, as man, ſhall alwayes ſtand. But this onely is meant, that the Kingdome

of

f the Saints, which Christ as he is man, shall governe a long
me on earth, shall after the judgement of the dead, (at which
me this heaven and earth shall passe away,) be delivered up to
od even the Father, in the new Jerusalem, where it shall ever
maine, and where God shall be all in all: yet so that Christ
o as man shall still retaine the dignity and preheminence of a
ing, a Priest, a Prophet, though he shall have no need to make
se of either office. And thus a late and learned Divine of ours
oth reconcile the former words of Saint Luke, in chap. 1. ver. 33.
rith that of Saint Paul, in 1 Cor. 15. 24. 28. *Now are we to know*,
aith he, *that the Kingdome of Christ consisteth in two things, The*
mediatory function of his Kingly office: and his Kingly glory. That he
will lay aside, for then (to wit, after the judgement of the dead,)
there will be no further necessity, nor use thereof. But this he shall hold
for ever, as being by the acts of his mediation justly acquired, and ac-
cording to covenant bestowed upon him by his Father. And further-
more it may be observed, that the words, *For ever, Evermore,*
and *Everlasting*, are in the Scriptures often joyned with, and put
for these and the like sayings, *Through all, or many generations:*
through all ages; or, as long as the Sun and Heaven endure. And
therefore can conclude no more but this; That Christs reigne
as man, shall continue, so long as there shall be men to succeed
each other on the earth: or as long as this heaven and earth shall
last; that is, untill the time which God hath fore-ordained for
the judgement of the dead. *When the heavens that are now, shall*
passe away with a noise, and the elements shall melt with fervent heate:
the earth also, and the workes that are therein shall be burnt up. 2 Pet.
3. 10. And to this purpose, when the Prophet Daniel had said,
His dominion is an everlasting dominion, which shall not passe away:
he addes presently by way of exposition, *And his Kingdome that*
which shall not be destroyed. And in another place more plainely,
The Kingdome shall not be left to other people. So that when the Pro-
phets say, that Christ shall reigne for ever; and that his King-
dome *shall stand for ever: or be an everlasting Kingdome*; it is all
one, as if they had told us onely, That neither Christ nor his
Kingdome shall have any successours: that no sonne of man
shall succeed him in his Throne: that no humane Kingdome
shall be set up in the place of his Kingdome, which shall be in the
place

m *Isai.* 65. 22.

n Mr. *Downe* on the 17. *ch.* of St. *Iob* pag. 157. of his Treatises published 1633.

o *Psalm* 2. 17. *Psal.* 89. 28, 29. 36. 37. *Psal.* 145. 13. *Isa.* 32. 14. 15. *ch* 60 15. *Ezek.* 37. 25.

p *Rev.* 20. 11. *Ch.* 21. 1.

q *Ch.* 2. 44.

place of the foure Monarchies; but that in ſpight of all oppoſition both of men and devils, his dominion ſhall endure, untill the corruption and period of all temporall and humane government: that is, untill the laſt reſurrection, when with *venit ad claſſes*, he ſhall give up the number of the elect full and whole, (*ut ita dicam*) unto God himſelfe.

Mr. Petrie's Anſwer.

They will change the ſignification of the words, when they pleaſe, and ſo farre as is make for their purpoſe, and no more: but when they ſhall prove by ſcripture, that the earthly Jeruſalem *ſhall be the place of Chriſts Throne, we may agree upon the expoſition of the words,* [for ever, and ſhall be no end:] *and till that be ſhewne, I omit further enquiry of them: but as yet we have ſeene neither neceſſary conſequence, nor evidente expreſſion for it. Followes another point, that the reſtauration of* Jeruſalem, *and reſurrection ſhall concurre.*

Reply.

Here is the accuſation, but where is the evidence to confirme it? doubtleſſe you ſought narrowly, but could finde none. And therefore the reader may firſt take notice, how for want of proofe againſt us, you confute your ſelfe. For [*they will change the ſignification of the words*, you ſay, *when they pleaſe, &c.*] And a little after, [*till that be ſhewne, I omit further enquiry of the words.*] How? further enquiry? did you then enquire of them? if you did, where are your reaſons to ſhew that we have changed the ſignification of the words? if you did not enquire, or enquired in vaine, how can you tell that we have changed their ſignification? & would you ſay that we have, when you could not tell? yea you would doe worſe then this, for you ſay we have done it, although you know we have not done it. For we have quoted on the margine no leſſe then ſeven texts to ſhew that the words [*for ever, and everlaſting, &c.*] are in the ſcripture taken as well in a limited, as in an unlimited ſenſe, & they are theſe *Pſal.* 72. 17. *Pſal.* 89. 28, 29. and againe *vers.* 36, 37. *Pſal.* 145. 13. *Iſai.* 32. 14, 15. and 66. 20. *Ezek.* 37. 25. in all which places the foreſaid words are taken onely for a long time. And ſhall the reader beleeve, that you, (who doe ſo frequently catch at the marginall quotations in other places,) did not ſee theſe here? doubtleſſe you ſaw them, and ſaw ſo much in them, that you could ſay nothing to them. And beſides,

beſides, doe you not your ſelfe allow of the ſame ſignification of theſe words, when as you tell us, [*That Chriſt as Mediatour ſhall ceaſe to reigne, ſhall deliver up the adminiſtration of the Kingdome to his Father, ſaying, Thou O Father haſt thine owne Subjects, and let them have the Kingdome prepared for them, pag.* 46.] For that which is delivered up, is already paſt. And whereas you ſay, [*Then we may agree on the expoſition of the words, for ever, &c. when it can be proved by ſcripture, that the earthly Jeruſalem ſhall be the place of Chriſts Throne.*] Hath not this been done more then once? then ſhew us what ſcripture ſpeakes more plainely of any thing, then *Jer.* 31. 38, 39, 40. and *Zech.* 14. 10, 11. doe of the building and inhabiting againe of *Jeruſalem*. Or then the foreſaid prophecy of the Angel *Gabriel*, *Luke* 1. 31, 32. &c. and of *Iſai.* 9. 6, 7. and of *Jer.* 23. 5, 6. doe of our Saviours reigning on earth, and upon the Throne of his Father *David*. Or then many other doe, ſome particularly of his reigning over the *Jewes*, and ſome of his reigning over the *Gentiles*, and ſome of his reigning over both. Surely you can ſhew no text, in which any truth is more clearely delivered, then all this is in the texts which we have brought, and can bring for it. And therefore we both have, and can prove by ſcripture, even expreſſe ſcripture; that the reſtored *Jeruſalem* ſhall be the place of Chriſts Throne: although it be beyond our power to make you acknowledge, that we can and have proved it: it being the peculiar act of the Spirit of God to doe this: of that Spirit, I ſay, whoſe apparent teſtimonies you ſo preſumptuouſly reſiſt, and ſo lightly eſteeme.

ISRAELS REDEMPTION.

CHAP. III.

That the Kingdome of Iſrael, *and the thouſand yeares reigne of the Saints ſhall conſiſt.*

AND thus even one prophecy of *Zech.* doth clearely unfold, all that we averre touching our preſent ſubject, to wit, That our Saviour ſhall reigne on earth, and in *Jeruſalem*. For as it tels us, *That the Lord ſhall be King over all the earth, that in that day,* 71.

there ſhall be one Lord, and his name one. So it ſaith too, that at the very inſtant of our Saviours deſcending, *All the Land ſhall (by an earthquake) be turned as a plaine from Geba to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place: from Benjamins gate, unto the place of the firſt gate, unto the corner gate, and from the tower of Hananiel unto the Kings wine-preſſes, &c.* Moreover another notable content of this prophecy is, That when our Saviour comes to reigne over all the earth, he comes not alone, but brings all the Saints with him.

Mr. Petrie's Anſwer.

We ſee neither that he ſhall come to reigne, (after that manner) over all the earth: neither that he ſhall bring all his Saints with him, and for this laſt point he alledges no text of ſcripture, but will have it to be taken on his bare word: which we refuſe to doe. We reade that when he ſhall come to judge, he ſhall bring all the holy Angels with him, Matth. 25. 31. *and all Nations ſhall be gathered before him, and that he ſhall ſend his Angels to gather the elect from the foure winds: but that they ſhall come with him into an earthly Monarchy, we finde no where. And nevertheleſſe as if it were unqueſtionable he addeth.*

Reply.

Unleſſe you had made a covenant with your tongue to deny every thing that we prove, you could not have ſaid, [*That we alledge no text of ſcripture, which ſhewes that Chriſt ſhall bring all the Saints with him.*] For what is the meaning of theſe words, *Zech.* 14. 5. *And the Lord my God ſhall come, and all the Saints with thee.* Or what meanes Saint *Paul*, when he ſaith, 1 *Cor.* 15. 23. *Afterward they that are Chriſts at his comming?* doth he not meane that all the Saints departed ſhall then riſe? and can they riſe in their bodies at Chriſts comming, and yet not come then from heaven to be reunited to their bodies? Theſe texts we have alledged in expreſſe termes: and do you take them for canonicall, or apocrypha? If for canonicall, then ſurely your foreſaid report of us is apocrypha. And yet this is not all that we have to ſay touching this point, for as you read *Matth.* 25. 31. *That Chriſt ſhall bring all the holy Angels with him*; ſo you may read too in 1 *Theſ.* 3. 13. theſe words, *At the comming of our Lord Jeſus with all the Saints.* And *chap.* 4. 14. *Them alſo that ſleepe in Jeſus will God bring with him.* And *Jude ver.* 14. out of the prophecy of *Enoch*, *Behold, the Lord*

ord commeth with ten thousands of his Saints. And therefore that Christ shall bring all the Saints with him, is not our bare word, ut the plaine word of God. And so it is too, that they shall ome to reigne with him on earth, as we have already proved, nd the texts following doe further declare. And besides, how an you choose but beleeve, that Christ shall bring all the Saints ith him, though there were no expresse scripture for it, seeing ou beleeve, that all the dead shall rise at the same time? surey you must either deny this, or grant that.

Israel's Redemption.

Which words as they doe establish the literall sense of the first resurrection, mentioned in the 20 *chap.* of *Rev.* So they make the Kingdome of *Israel*, and the 1000 yeares reigne of the saints there spoken of, to synchronize, and meete together: or why shall the Saints come with him, but because they have a share in his Kingdome, and are to be his assistants in it, as he told he Disciples, *Luke* 22.28?

72. [1] *Luke* 14.14. ch.20.35,36. *Iob.6.39.40.* 44,54. *Phil.3.11.* 1 *Thes.*3.13. ch. 4.14 &c. *Ezek.37.12.* 13.

Mr. Petrie's Answer.

The first resurrection of bodies imports a second resurrection: and either these who rise shall dye againe, and rise againe at the second resurrection: or they who shall rise at the first shall not dye at all, and others shall rise againe at the second resurrection. This Author makes it no where manifest, which of these two he holdeth, and Mr. Archer *holdeth the first opinion: but neither of them hath any warrant from Scripture, and the testimonies that are cited here on the margine, shew that there shall not be such a resurrection of the righteous: for it is said,* Luke 20.35. They who shall be accounted worthy to obtaine that world, and the resurrection from the dead, neither marry, or are given in marriage, neither can they dye any more: for they are equall unto the Angels, being the children of the resurrection. *If they can dye no more, and be equall unto the Angels, then they shall not rise at a second resurrection, neither shall they live an earthly life, which in the best degree is inferiour unto the life of the Angels.* John 6.39. This is the Fathers will, that of all that he hath given me, I should lose nothing, but should raise it up at the last day: *and* ver. 44. No man can come unto me, except the Father who hath sent me, draw him, and I will raise him at the last day. *If the last day be the day of the generall judgement, (as certainely it is,*

even ſuppoſing the temporall Monarchy for a 1000 yeares,) and the elect ſhall not be raiſed till the laſt day, (as theſe words imply,) then there ſhall not be a firſt and ſecond reſurrection, unleſſe the ſecond reſurrection be after the laſt day: and conſequently, there not being a reſurrection of the children of God till the laſt day, the firſt reſurrection mentioned, Rev. 20. cannot be underſtood of the bodies, but rather ariſing from ſinne, whereof mention is made, Epheſ. 5. 14. and Col. 3. 1. He cites alſo Phil. 3. 11. If by any meanes I might attaine unto the reſurrection of the dead. *Theſe words name the dead generally, and make nothing for a firſt and ſecond reſurrection: but ver. 20. it is ſaid,* Our converſation or freedome is in heaven, whence alſo we look for the Saviour, who ſhall change our vile body, that it may be like unto his glorious body. *If the freedome* [POLITEUMA] *of the godly be in heaven, then they expect not a Monarchy on earth: and if the bodies ſhall be like unto his glorious body, they ſhall not live an earthly life, nor dye againe. He quoteth* 1 Theſ. 3. 13. and chap. 4. 14. &c. *but the firſt hath nothing of a ſecond reſurrection, and* chap. 4. 14. *ſaith,* We ſhall be ever with the Lord, *to wit, in another manner then now: now by grace, and then in glory. If we ſhall ever be with the Lord, then we ſhall not dye againe, and riſe againe, unleſſe the Lord dye too: which, I thinke, they will not ſay. Laſtly, he cites* Ezek. 37. 12, 13. *which words certainely are allegoricall, and ſhew the returne of the* Jewes *from their captivity, notwithſtanding the extremity of their miſery, and after theſe words he takes occaſion to ſpeake of the ſpirituall Kingdome of the Church, as is ſaid before: but neither firſt nor laſt ſpeaker the Prophet of a firſt and ſecond reſurrection at or about the laſt day. And ſo in all theſe teſtimonies, nothing is to the purpoſe of the concurring of the* Iewiſh *Monarchy with the firſt reſurrection.*

Reply.

The firſt reſurrection of bodies importeth a ſecond, you ſay; True, but of other bodies, not of the ſame bodies. And I dare ſay, that the conceite touching the dying againe of them that riſe, to riſe the ſecond time, is your proper fancy. Sure I am, it is verily ſlanderouſly imputed to Mr. *Archer*, who holds indeed, that the raiſed Saints ſhall be made governours over our Saviours Kingdom in his abſence, but not that they ſhall again be ſubject unto death. And when I ſay here, that theſe Saints ſhall have a

re in Christs Kingdome, and be his assistants in it. And also here, pag. 121. that the time of these Saints abode with Christ ll never have an end: yea when you your selfe confesse, that e testimonies on the margine doe prove the contrary; doe I ld their dying againe, thinke you, or doe I not? Certainely, s we know not to what end, the Saints should rise, if they were dye againe; so) we know, that the bodies of the dead, though ey be sowne in corruption shall be raised in incorruption, (e n the bodies of the greatest sinners, who could not otherwise e in eternall torments;) and therefore it is manifest, that you ve here laid an errour of your owne devising, to another mans arge, partly that you might not seeme to take so much paines d confuse nothing: and partly to disgrace the truth we hold aching the order of the resurrection. For as it is true, that the ad shall rise but once: so it is true also, that they shall not rise at once. And this the prophecies of Saint *John Rev.* 20. 4. &c. d Saint *Paul* in 1 Cor. 15. 22, 23, 24. doe so plainely reveale, at we may well wonder, why so many learned Interpreters ould rather strive to extinguish these greater lights, then by e brightnesse of them to discover the true meaning, not onely such texts as concerne the resurrection, but of those also that ncerne the prerogatives and privileges, which they who have rt in the first resurrection, are to enjoy on earth. And now, let see how you deale with the texts on the margine: of which e first that you alledge, (though not the first that is quoted,) is *Luke* 20. 35, 36. *But they which shall be accounted worthy to obtaine that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they dye any more, for they are equall unto the Angels; and are the children of God, being the children of the resurrection.* This is the text, and your inference upon these, [*If they can dye no more, and be equall unto the Angels, then they shall not rise at the second resurrection.*] And who saith that they shall [*neither shall they have an earthly life*, say you,] And so say we, if by an earthly life you meane a sinfull life, or a mortall life: but if you meane only, that they shall not live on earth: we deny your sequell. For our Saviour lived on earth before his death, and yet he lived not earthly, that is, a sinfull life. And he lived many dayes on earth, after his resurrection, in which he shewed himselfe openly

to his Diſciples, who did eat and drinke with him after he roſe from the dead, *Acts* 10. 42. And yet his glory was not diminiſhed by it, nor he made lower then the Angels, or the more liable unto mortality for it. Neither ſhall the raiſed Saints be leſſe equall unto the Angels, in their immunity from copulation, in their holineſſe of converſation, or in the immortality of their bodies, while they abide on earth, then when they are carried into the preſence of God himſelfe. And ſeeing our Saviour ſaith here, *But they that ſhall be accounted worthy to obtaine* [τὸ αἰῶνα ἐκεῖνον] that age, or that time of the world, *and the reſurrection from the dead*: doth he not plainely point out unto us, a time in which none of the dead ſhall be raiſed, but ſuch as ſhall *be accounted worthy* of ſome peculiar happineſſe, which is kept in ſtore for them againſt that time? Certainly if we compare theſe words of our Saviour, with the 14 and 15 *verſes*, of the 14. *ch.* of *Luke*, we cannot think otherwiſe. For what is the reſurrection, which none but *they that are accounted worthy ſhall obtaine, but the reſurrection of the juſt*, ſpoken of *chap.* 14. *ver.* 14? (which you paſſe over in ſilence) and what did our Saviour meane, when he ſaid not only *thou ſhalt be recompenſed at the reſurrection*, but, *at the reſurrection of the juſt*? Did he not meane that he ſhould receive a recompence at that time, when all the juſt then dead, and none but the juſt ſhould be raiſed? And what is the [τὸ αἰῶνα ἐκεῖνον] here, [That age, or that time of the world,] but the time of the Kingdome of God ſpoken of, *chap.* 14. *ver.* 15? And what is this *Kingdome of God*, of which it is ſaid, *that he is bleſſed which ſhall eate bread in it*, but the Kingdome which God ſhall ſet up under Chriſt as man, when he brings him againe into the world? For whereas it is recorded, *chap.* 14. that when one that ſat at meate with our Saviour heard him tell the Phariſee, who bad him to eate bread at his houſe, that if he made a feaſt, he ſhould not call his rich kindred, friends, and neighbours, but the maimed, the blinde, and them that could not recompence him, and that he ſhould be recompenced at the reſurrection of the juſt: whereas, I ſay, it is written, that when one heard theſe things, he ſaid unto our Saviour, *Bleſſed is he that ſhall eate bread in the Kingdome of God*: What correſpondence could there be betwixt theſe words, and our Saviours touching the recompencing of the charitable at the reſurrection

ſurrection of the juſt, unleſſe the Kingdome of God here ſpo-
en of, ſhould contemporate with the reſurrection of the juſt?
nleſſe the juſt, I ſay, ſhould riſe to receive their recompence,
hen this Kingdome of God ſhall beginne? And it being evi-
nt from the text, that this Kingdome of God, is to be a King-
ome in which there ſhall be eating of bread, that is, (according
the ſignification of this phraſe in the Goſpell,) of ſuch crea-
ures as God hath ordained for mans food on earth: this King-
ome of God muſt needes be meant of a Kingdome on earth; and
onſequently, the recompence our Saviour ſpake of, is to be gi-
en on earth, and the reſurrection of the Saints to enjoy this
ingdome, is to precede the riſing of all others, which ſhall not
e, till the time of this Kingdome be fully expired. The ſecond
ſtimony is in *Joh.*6.39,40. 44.54. of which the laſt ver. is this,
Who ſo eateth my fleſh and drinketh my bloud, hath eternall life, and I
will raiſe him up at the laſt day. And theſe laſt words are the cloſe
f the other verſes alſo, whence you argue thus, [*If the laſt day,*
the day of the generall judgement, (as certainely it is, even ſupponing
he temporall Monarchy for a 1000 *yeares, and the elect ſhall not be*
raiſed till the laſt day, (as theſe words imply,) then there ſhall not be a
rſt and ſecond reſurrection, unleſſe the ſecond reſurrection be after the
aſt day.] And what coherence is there in this argument? what
ppearance of truth? certainely it favours not of your great skil
n Logique. For neither the firſt nor the laſt reſurrection ſhall be
ll the laſt day, and yet both ſhall be in the laſt day: ſeeing the
ſt day ſhall beginne with the firſt reſurrection, and end with
he laſt. But yet we have good reaſon to beleeve that our Saviour
pake here only of the firſt of theſe reſurrections, becauſe in *v.* 54.
e ſpeakes onely of raiſing them that ſhould be worthy partа-
ers of the Sacrament of his body and bloud, which Sacrament
to ſhew forth the Lords death till he come, as Saint *Paul* af-
rmes, 1 *Cor.* 11. 26. and for ought we yet know no longer. If
herefore you have no better arguments to ſupport the ſpirituall
nterpretation of the firſt reſurrection, *Rev.* 20. 4,5,6. then this,
t were farre better, that you did lay your hand on your mouth,
hen plead for it. And indeede how could you imagine, that God
ould reveale unto S. *John* [*the riſing of men from ſin,*] as a ſecret
hen unknown unto the world: that I ſay, he ſhould foreſhew this

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as a thing then to come, which began in *Adam* himselfe; and was at that time the daily effect of the preaching of the Gospell? The third text is that of Saint *Paul* in *Phil.* 3. 11. *If by any meanes I might attaine to the resurrection of the dead.* To which you answer, [*these words name the dead generally, &c.*] Certainely no more generally, then the same Apostles words in 1 *Cor.* 15. 42, &c. do: Where he saith, *So also is the resurrection of the dead, it is sowne in corruption, it is raised in incorruption: it is sowne in dishonour, it is raised in glory: it is sowne in weakenesse, it is raised in power: it is sowne a naturall body, it is raised a spirituall body.* And doe you beside the just rise *in glory, in power, and with spirituall bodies?* or do you thinke, that it was needefull for Saint *Paul* to use his utmost care and endeavour, that he might attaine to rise at that time, when the unjust should rise? The resurrection therefore which the Apostle strove so much to attaine unto, was no other then the resurrection of the dead in Christ, then the first resurrection; of which it is said, *that he who hath a part in it, the second death hath no power over him.* As on the contrary, all that dye before this resurrection, and are not raised in it, shall perish everlastingly. But because you had no more to say to the text which I have quoted: you alledge the 20 *ver.* of the same *chapt.* out of which you raise these arguments, *If the (Politeuma) the freedome of the godly be in heaven, then they expect not a Monarchy on earth. And if their bodies shall be like unto Christs glorious body, they shall not live an earthly life, nor dye againe.*] But as we allow your last argument, (for we know not who doth affirme the contrary, to wit, that the Saints shall after their resurrection be either mortall or sinnefull,) so in your first argument, we first deny your translation of the word [*politeuma*] which you make the ground of your argument. For it signifies not there [a *freedome* or privilege,] but a manner of living, as by the Apostles opposing of his owne conversation, to the conversation of some carnall minded Ministers of the Gospell, it is apparent; and therefore it is rendred by *Piscator*, word for word, for our civill life (or behaviour) is in heaven; that is, is as temperate, as if we were in heaven in the presence of God and the holy Angels. And secondly we deny the argument it selfe. For though we suppose that the godly have now no outward freedome on earth, (for an inward and

spirituall

piritual freedome you muſt needes grant them, ſeeing he that s called in the Lord, is the Lords free-man, as it is ſaid, 1 *Cor.* 7. 2. and all the royall dignity which you allow the Saints, conſiſts in this) though then we ſuppoſe, I ſay, that they have now no outward freedome, (for this alſo they have, as appeares in 1 *Cor.* 7. 21. and *chap.* 9. *ver.* 19.) yet it will not follow from hence, hat they expect none on earth hereafter, when Chriſt ſhall hange their vile bodies, that they may be like unto his glorious body. The two next texts are one in 1 *Theſ.* 3. 13. and the other *chap.* 4. *ver.* 14, 15, 16, 17. in both which the Apoſtle ſpeaks of the riſing of none at Chriſts comming, but of the dead in Chriſt. And ſeeing the reſurrection of their bodies doth equally belong to the godly and the ungodly, why ſhould we not thinke, hat he would as well have ſpoken of the reſurrection of theſe alſo, as of the other: if they had been to riſe at the ſame time with the other? Doubtleſſe you could ſhew no reaſon, why the Apoſtle ſhould ſpeake ſo much, (and ſo often) of the reſurrection of the godly at Chriſts comming, and nothing of the reſurrection of the ungodly, if they had been to riſe all togeather. And herefore you have here alſo ſtrugled onely with your owne fancy; and now the third time ſtrangled this deformed iſſue of your ſlanderous imputation; to wit, [*that the raiſed Saints ſhall dye againe, and riſe againe.*] For this opinion is indeed altogether nconſiſtent with the truth which we hold touching the reigning of the raiſed Saints with Chriſt a 1000 yeares, before the laſt reſurrection. And ſuppoſe any one had vented this errour, yet it is an argument of your malice to proſecute the confutation of it in your anſwer unto me. I ſay thus to proſecute it, as if it were the common opinion of us all. But as yet I know no father of it beſides your ſelfe, unleſſe it be that father of lies, who ſuggeſted it unto you. And therefore the reader had needs beware how to take your words upon truſt: for doubtleſſe if he hearken to your bare word, he ſhall never beleeve what God hath foretold, nor know what we hold. The laſt text is *Ezekiels* viſion of the dry bones, *chap.* 37. And if it betokens the *Jewes* returne from their captivity, as *ver.* 11. doth ſeeme to interpret it, where it is ſaid, *Theſe bones are the whole houſe of Iſrael.* Yet it is obſerveable, firſt, that the deliverance here foreſhewne, is of all the Tribes, of the

whole house of *Israel*. Secondly, that it is to be after such a long and tedious captivity, as should make them even despaire of a deliverance, as *ver.* 11. doth declare. And thirdly, that at the time of their deliverance, they shall become an exceeding great Army, as it is said, *ver.* 10. which observations doe infallibly manifest, that this prophecy hath not been yet accomplished, and consequently, that when you say, this vision [*doth foreshew the returne of the Jewes from their captivity, notwithstanding the extremity of their misery*;] you doe unawares confesse, that they are not yet returned, but shall returne at the accomplishment of this prophecy. For when were the *Jewes* delivered out of a captivity of such a long continuance as is here intimated, by these very dry bones, and by the raising of them out of their graves? or when did all the Tribes, the whole house of *Israel* returne to their land? or when did any of them (that I say not all, that I speake not of so great an Army as is here foretold,) make their way into their owne country by force of armes, since their forty yeares march into *Judea* out of *Egypt*? And therefore as all the other texts have relation to the first resurrection onely; so hath this last to the future Redemption of the *Jewes* out of captivity: to their returne againe into their owne land, against the time of their redemption of the Saints bodies out of their graves, at our Saviours appearing. And that which followes in the *chapter* doth as plainly reveale the uniting of all the Tribes in their owne land under one King; and our Saviours personall reigning over them there, as the vision of the dry bones doth their returne to their land.

Israel's Redemption.

73. And as the Elders in *Revel.* 5.10. said in the hearing of Saint
[Rom. 5.17. ch 4.13. Luk 19.17.19.] *John, Thou hast made us unto our God, Kings and Priests, and we* [2 Tim 2.12. ch. 4.8. 1 Pet. 5.4.] *shall reigne on* * *earth.*

* *Sanctorum super terram regia dignitas & authoritas in hoc mundi statu nulla est: sed exilii & perpetuæ calamitates ac persecutiones, quas à tyrannis mundi hujus regibus patiuntur. De altero igitur mundi statu hoc accipiendum. Quod si vero super terram regnabunt sancti, utique ex non abolebitur, aut cum habitur, in id enim quod non est, creatur. Hominum non est Eodem videtur Christus respexisse, Matth. 5.5. Est & hoc observandum, quod sancti nunc, regnabimus non, regnamus. Quo digitum intendunt ad alterum seculum. Nam ne sancti quidem in cœlo constituti jam regnant super terram: quia eum patientia adhuc expectant liberationem fratrum quam accelerare non possunt. Apoc. 6. v. 10, 11.* They are the words of *Mar. Fridelinus.* (cha.

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21. of the 2 Tom. of his *Natural Contemplations*, pag. 429. 430. urged in defence of an accidentall change of the world, against the essential abolition of it; both which Tenets are, as I think, very true, if referr'd to their proper seasons, if (shunning both the improvident confounding and pernicious wresting of Scripture) we affirme a marvellous renovation of this Heaven and Earth at the beginning of our Saviours Kingdome, and a creation of new, at the end thereof, that is, at the last judgement: when as it is in the 20. of the *Rev.* and the 11. *vers. This heaven and earth shall fly away, and no place be found for them*; and if they shall have place no more, then surely they can have beeing no longer, for place is an inseparable affection of their being; and consequently this Scripture proves an absolute annihilation of the first world, which I suppose, no man will deny if he doth observe when this passing of the first heaven and earth is to be accomplished, to wit, above a thousand yeares after the renewing of them, for they are to be renewed at our Saviours entrance into his Kingdome, but they are not to passe away, till the giving up thereof to God the Father at the last Judgement, and so it stands firme, that these words imply no lesse then a perishing: which yet may further be establisht by three other undeniable testimonies. One of the same Apostle, in the next *chap.* at the 1. *vers. And I saw* (saith he) *a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea.* Which last clause expresly affirming an utter abolition of the sea, doth plainely informe us, that by the dying and passing away of the first earth (which with the sea makes but one globe) is meant a substantiall perishing of it. Another of *Moses* in the 8. *chap.* of *Gen.* at the 22. *vers. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease*; and therefore when seed-time and harvest, and summer and winter, and day and night shall cease, as it is most certaine they shall at the last Judgement, the earth it selfe must of necessity then cease also. A third of *Job* in his 26. *chap.* at the 10. *vers. He hath compassed the waters with bounds, untill the day and night come to an end.* (*Deut.* 11. *vers.* 21.) which words being compared with the precedent testimony, wherein day and night are shewne to be of equall duration with seed time and harvest: and with that of the 22. of the *Revel.* where it is said of the new *Jerusalem* and the inhabitants thereof; there shall be no night there, and they neede no candle, neither light of the Sunne; must needs be taken for a plaine and positive proofe, that the day and night shall come to an end, and consequently, that the starres, and so the sublunary creatures too, whose generation and continuance doe more or lesse depend upon celestiall influences (being all made onely for the use of man, while he is to have his residency and abode on this earth) shall (at mankinds removall from hence) together with this earth with which they were created, be brought againe to nothing.

Mr. Petrie's Answer.

That these words Rev. 5. 10. *signifie the honour and priviledges of the godly on earth, it is out of doubt. But the question is, whether* John *saw these Elders in heaven, and whether they shall come from the heaven to the earth againe; or whether* John *signifieth by them the godly on earth? If these words make any thing for this purpose, these Elders were in heaven: but all the interpreters* (*even the Authour of Comment. at Apocalypt. pag.* 8.) *expone them to be the godly on earth. The words* Rom. 4. 13. *are,* The promise that he should be the heire of the world, was not to Abraham, and to his seed through

the law, but through the righteouſneſſe of faith. *Certainely albeit the Land of* Canaan *was promiſed to* Abraham, *and his ſeed, yet he (never having poſſeſſion of that land,) and his ſeed or the faithfull are more properly called the heires of eternall life.* Tit. 3. 7. And heires of that Kingdome which he hath promiſed unto them that love him. Iam. 2. 5. And heires of God, and joynt-heires with Chriſt, Rom. 8. 17. *Which Kingdome was typified by* Canaan: *and of this promiſe without doubt ſpeakes* Paul *there. The words of* Luke 19. 17, 19. *are a part of a parable, and we know that every part of a parable is not argumentative. Theſe texts then ſerve nothing for this Monarchy. On the margine is cited alſo a teſtimony of* Windelin: *but we regard not the teſtimony of parties in their own cauſe, (and for leſſe doe we regard the conſequences of that teſtimony, wherewith the next page is filled, and with that queſtion of the eſſentiall or accidentall change of the Elements,) ſeeing for one we may bring five thouſand teſtimonies in this purpoſe.*

Reply.

The queſtion is, you ſay, *whether Saint John ſaw theſe Elders in heaven?* And that he did the text it ſelfe doth witneſſe. For that theſe Elders were the ſame with the Elders in *chap.* 4. the continuation of the viſion doth infallibly evince. And that Saint *John* ſaw thoſe Elders in heaven, the 1 *ver.* of the 4 *chap.* doth clearly prove, where it is ſaid, *After this I looked, and behold a doore was opened in heaven, and the firſt voyce which I heard, was as it were of a trumpet, talking with mee, which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.* Now what heaven was it in which Saint *John* ſaw a doore opened, but the ſtarry heaven, the ſame heaven, which Saint *Stephen* ſaw opened, *Acts* 7. 56? And what heaven was it, from whence he heard a voice talking with him, but the third heaven? in the third heaven it was then (whither Saint *Paul* was once caught up,) that Saint *John* heard and ſaw ſuch wonderfull viſions, and revelations, as ſoone as he was in the ſpirit, that is, as ſoone as hee was carried up by the ſpirit, whither he was before called by the voice. And conſequently, he ſaw theſe Elders in heaven: and this alſo the 6 and 7 *verſes* of the 5 *chap.* doe confirme, which ſhew that theſe Elders were there, where our Saviour (repreſented by the Lambe that had been ſlaine) was, when the booke of Revelation was given unto him. And as Saint *John* ſaw theſe Elders in heaven,

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So *Perens* makes report also of two sorts of interpreters, who by these Elders doe understand Saints in heaven. One, which takes them for foure and twenty and no more, for twelve Patriarches, and twelve Apostles. Another, which takes them for all the Saints then in heaven, to which interpretation he himselfe inclines. And *Piscator* understands by them all the faithfull under both Testaments, under the Law, and under the Gospell; and so makes these 24 Elders to represent not onely the Saints then departed, but all others also which should depart before Christs appearing. And now seeing the text shews that Saint *John* saw these Elders in heaven; and interpreters say, that they represented the Saints departed, how can their words, *we shall reigne on earth*; be understood any otherwise then of their reigning after their resurrection? Yea let them be taken for the Saints on earth, and yet their words cannot be otherwise understood. For if they did represent the Saints militant on earth, they did then reigne spiritually when they spake these words. And therefore seeing notwithstanding their spirituall reigne, they said not, *we doe*, but, *we shall reigne on earth*; it is evident, that their words cannot be meant of a reigne which they should enjoy on earth, while they were in their bodies before their death, (which by your owne confession can be no other but a spirituall reigne) but of a reigne, which they should enjoy on earth, when they are againe reunited to their bodies after their death. And whereas the words in *Rom.* 4. 13. *For the promise that he should be heire of the world, &c.* are by you thus interpreted, [*That he should be heire of eternall life, Tit.* 3. 7.] When you can prove that [*κόσμος*] the visible world doth signifie, *eternall life*: we shall approve of this exposition. In the meane while, we shall understand it of the joynt-government of the world, by *Abraham* and the rest of the raised Saints, in the time of Christs reigne on earth. At which time also, they may well be said to be heires of eternall life, and coheires with Christ, seeing they shall rule the world with him, and can dye no more. The other words *Luke* 19. 17. 19. [*are a part of a parable, and every part of a parable is not argumentative*, you say,] true, that part which erroneth from some truth plainely delivered in the scripture, but that which agreeth with the plaine scriptures as this doth with the prophecies touching our Saviours and the

Saints reigning on earth, is argumentative. For why is it ſaid, that our Saviour taught them in parables, if parables do containe no certaine truth? And what is the ſcope of this parable, but to ſhew, that Chriſt was not to reigne over the *Jews* then at his firſt comming (when the *Jewes* ſhould refuſe to have him reigne over them, ſaying, We have no King but *Cæſar*) but at his comming againe from heaven with power and great glory? at which time he would make thoſe that had in their life time improved his ſpirituall flocke, governours under him. And laſtly your ſleighting of *Wendelinus* teſtimony, as a party: and of this marginall note, as too meane for your meditation, is a fine ſleight to excuſe your not anſwering of them. To which doubtles you had nothing to ſay, for elſe we may well thinke, that you would have been nibling at this marginall note too, as well as you are at others: and that among ſo many thouſand oppoſite teſtimonies, you would have pickt out an anſwer to this ſingle teſtimony of *Wendelinus*. Iſrael's Redemption.

74. And this will appeare to a diligent eye, even out of the controverſed place in *Rev.* 20. for beſides, that the oppoſition betwixt the firſt and laſt reſurrection, doth impoſe the ſame ſenſe on both; beſides this, I ſay, the viſion repreſented not unto St. *John*, perfect men, (at the firſt,) that is, men that ſhould be beheaded for the witneſſe of Jeſus, but ſoules onely, and that as of men already beheaded: which moſt manifeſtly ſhewes that the reſurrection after mentioned, did follow their death, and not goe before it. And therefore, may not be taken ſpiritually, for their regeneration, for the renewing of their mindes, which is to precede their perſecution, (and may more probably be referred to the ſealing of the ſervants of God in their foreheads, ſpoken of in *chap.* 7.) But materially and properly, for the quickning of their bodies, when once the number of the perſecuted is fulfilled: whoſe conſummation and glorious exaltation, this viſion did repreſent.

Mr. Petrie's Anſwer.

This forme of diſcourſing ſhewes manifeſtly, that the Author is a ſtrange wrangler: for 1. *There is no more oppoſition, nor agreement betwixt the firſt and ſecond reſurrection, then is betwixt the firſt and ſecond death: but none will ſay, that the firſt and ſecond deaths are in a*

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like for bodily: and therefore there is no necessity to expone the first and second resurrections in the same sense. 2. What perfection of wit is it to imagine, that men who shall be beheaded for the witnesse of Jesus are more perfect then the soules of them that are beheaded? 3. If by these soules he understands the spirituall part of men, are they never made perfect, then he must understand the soules either before they entred into the bodies, or after they entred into the bodies before their regeneration: but both these conditions are before the first resurrection. 4. If the first resurrection be their forsaking of Antichristian errours, or (as it is said there) their not worshipping the Beast, and their not receiving his marke (as all interpreters, except Millenaries expone it,) then the first resurrection followes not their death, but goes before it.

Reply.

1. Surely he is a wrangler (and no other) who multiplieth words without knowledge: and against all reason and evidence still perists in his errour. To make good then what I have said touching the opposition betwixt the first and second resurrection, to wit, that it doth impose the same sense on both, there is this logicall rule, *Quod in omni legitima distributione, membra inter se opponuntur sub eodem genere.* That in every legitimate distribution, the members are opposed under the same genus: that is, doe divide the same thing, which according to your expounding the first resurrection, of a bodily resurrection, is so here. For we make the resurrection of the dead, or a bodily resurrection, to be the genus, the thing divided. And the first and second resurrections, to be the members dividing this genus. And this exposition these words in *ver.* 5. *But the rest of the dead,* (that is, of them whose bodies were in the grave) *lived not till the 1000 yeares were finished,* doe confirme. Seeing they doe necessarily imply that some of those that had been in the grave, were then risen: for the partitive pronoune [*reliqui*] *the rest*, doth shew, that they who were risen, were before their resurrection held in the same condition, in which these other were left, that is, under the power and bondage of a bodily death, as well as they. From which doth there also arise some delivered at the last resurrection of bodies, described *ver.* 11, &c. But your expounding the first resurrection, of a spirituall resurrection: and the second, of a bodily resurrection: doth make the first and second resurrections,

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the members of no resurrection. But paraphrases onely, and equivalent expressions, of a spirituall and bodily resurrection; that is, the first resurrection to be all one with a spirituall resurrection: and the second resurrection to be all one with a bodily resurrection. And yet in your answer here you acknowledge, what we affirme, to wit, that the first and second resurrection are to be expounded in the same sense. For [*there is no more opposition nor agreement* (you say) *betwixt the first and second resurrection, then is betwixt the first & second death.*] True, and are not these opposed under the same genus? are not the first & second death, both bodily deaths? doubtlesse the second death is not opposed to the spirituall death of the soule, (which is a death in sinne,) but to the naturall death of the body, (which is the first death of it for sin,) and this these words *ver. 6. On such the second death hath no power*, do confirme; for they doe plainely intimate, that the first death of the body, the naturall death thereof had had power over them, as well as over others; although the second death of the body, the supernaturall death thereof, (which is its destination to eternall torments,) should have no power over them.

2. Looke againe, and you shall finde that there is more perfection of wit in my words, then there is in yours. For surely I make no comparison betwixt the spirituall perfection of men, who shall be beheaded, and the soules of them that are beheaded, (but betwixt their naturall perfection) for all that I say, is this; That *John* saw not at first, perfect men, that is, men that should be beheaded for the witnesse of Jesus; but the soules of men only: and that as of men already beheaded. And what perfection of wit is it, to imagine, that a part of a man (the soule onely,) is a more perfect essence then the whole man, (then the soule and body both?)

3. In the preceding words, you aske [*what perfection of wit is it to imagine, that men who shall be beheaded are more perfect then the soules of them that are beheaded.*] And so in that passage you grant, that I doe take the soules which Saint *John* saw, for the soules of men beheaded. And yet here you make your selfe ignorant of the sense in which I take them. For you say [*If by these soules he understand the spirituall part of men ere they be made perfect, then he must understand the soules before they arrived into the bodies, or*

after

after they entred into the bodies before their regeneration.] But ſurely I underſtand neither of theſe by them, but the ſoules departed from their bodies, as the text ſaith they were: (and as any man may perceive by my words.) And what perfection of wit were it, by ſoules onely to underſtand ſoules entred into bodies? Or what are both theſe parts of your anſwer, but a vaine wreſting of the wordes [*perfect men,*] which (to avoide the anſwering of my argument) you purpoſely miſtake, for regenerate men: for men perfect in grace. Whereas [*perfect men,*] oppoſed to the ſoules of men onely, muſt needs ſignifie, men perfect in eſſence, men conſiſting both of bodies and ſoules. And therefore that the reader may ſee how poorely you have ſhifted off the force of my words; I will lay it before him in this Syllogiſme. If Saint *John* at firſt ſaw the ſoules onely of them that were beheaded, and not men that ſhould be beheaded, then by the word, [*they lived,*] is meant the living againe of them that had been beheaded, (the riſing of men after their death,) and not the regenerating of them that ſhould be beheaded, (the riſing of men before their death.) But Saint *John* ſaw onely the ſoules of them that were beheaded, and not men that ſhould be beheaded. Therefore by the word [*they lived,*] is meant the living of them that had been beheaded, (the riſing of men after their death,) and not the regenerating of them that ſhould be beheaded, (the riſing of men before their death.) For the word [*ζαν*] *they lived,* muſt needes be oppoſed to the death of the body, to the death of the *beheaded*, the death here mentioned: and not to the death of the ſoule, the death of men before they are regenerated, a death not here mentioned.

4. This argument is a meere *petitio principii*, a begging of the point in queſtion, for it ſuppoſeth, that the firſt reſurrection is to be underſtood ſpiritually, which is the very ſubject of the controverſie. And therefore it is juſt as if you had ſaid, If the firſt reſurrection be that which we ſay it is, then it goes before the Saints death, as we ſay it doth: & ſurely if interpreters do expound the firſt reſurrection of the Saints, [*of the forſaking of Antichriſt's errours, of their not worſhipping of the Beaſt, nor receiving his marke, and of their conſtant profeſſion, &c:*] then they doe underſtand it of the effects and conſequents of the ſpirituall reſurrection, and not of the ſpirituall reſurrection it ſelfe; For the regeneration of

the Saints, is the change and renewing of their ſoules by the infuſion of ſanctifying and ſaving graces of their regeneration. And they doe herein put a tautology upon the text, which according to this interpretation muſt be thus paraphraſed, *And I ſaw the ſoules of them that were beheaded for the witneſſe of Jeſus, and for the word of God, and which had not worſhipped the Beaſt, neither his image, neither had received his marke upon their foreheads, or in their hands, and they lived*, that is, and they worſhipped not the Beaſt, nor his image, nor received his marke, &c. And if for the word, [*they lived*,] you ſay, *they were regenerated*; I demand, when they were regenerated, where they regenerated again, after *they were beheaded, &c.* & after they had in their life time refuſed to worſhip the Beaſt, &c? For all this was revealed as paſt when St. *John* ſaw their ſoules: and yet it was after he ſaw their ſoules, *that they lived, and reigned with Chriſt a 1000 yeares.* Thus then is the text by your interpretation deprived both of truth and ſenſe, which taken in its proper ſignification, doth of it ſelfe ſpeake in this manner to every underſtanding. *And I ſaw the ſoules of them that were beheaded for the witneſſe of Jeſus--and (the ſoules of them) which had not* (in their life time) *worſhipped the Beaſt, neither his image--and they lived*, that is, and they (that were thus beheaded) lived againe in their bodies; they roſe from the dead, *and reigned with Chriſt a 1000 yeares. But the reſt of the dead lived not till the 1000 yeares were finiſhed.* That is, till the reſurrection of the dead deſcribed, *ver.* 12, 13. &c. And now who hath ſhewed himſelfe the [*ſtrange wrangler*,] hath this Authour, or Mr. *Petrie?*

Iſrael's Redemption.

75. It is ſaid alſo, that *they lived and reigned* with Chriſt a 1000 yeares. But how can it be that they ſhould reigne immediately after their reſurrection: or beginne their reigne all at once: or continue it but a thouſand yeares, (which things theſe words imply,) if by their *reſurrection*, ſhould be underſtood their *regeneration*; and by their *reigne*, their being *in heaven?* Or if by the word [*they lived*,] ſhould be meant onely, *they were converted*: how can they reigne ſo long as a thouſand yeares, ſeeing the place of their reigne muſt be on earth? for if they ſhould be any where elſe, how can they be encompaſt againe with warre, when the thouſand yeares are expired, as *ver.* 9. declares they ſhall?

Ans.

Mr. Perrie's Answer.

If by their living and resurrection be meant their constant profession, (as is said) and by their reigning their prevailing over these heresies; all these mists are soone scattered; to wit, they reigned before their death, and not after their resurrection: they began their reigne not all at once, but in their severall ages, (even as the Millenaries doe imagine, that the Saints in that conceited Monarchy shall not live all at once, but in their severall ages dye againe, and succeed one age to another for the space of a 1000 yeares,) and so they reigne not ever one throughout this 1000 yeares, and so long as we have some ever opposed the errours of the Beast: and they reigning on earth have been encompast with warre againe, as it was foretold, and Ecclesiasticall histories declare.

Reply.

This answer is a fallacy of the same straine with the fourth part of the former answer. So that all it signifies unto us, is this, That if you say the truth, then you say the truth. And seeing you affirme that by the Saints [*living and resurrection,*] is meant [*their constant profession,*] and by their *reigning,* [*their prevailing over heresies;*] I pray tell us, whether amongst Christians there were to be constant professours, and prevailers over heresies, the space of a 1000. yeares only, and no more? if there were to be such longer, then this cannot be the meaning of the Saints *living and reigning with Christ a 1000 yeares.* And if there were to be such no longer, then when did the 1000 yeares begin, in which these constant Professors should be? if, they began in the time of the Apostles, then there are no constant professours and prevailers over heresies now; nor have been in some hundreds of yeares before this. If they began not at that time, then you will exclude the Apostles themselves out of the number of constant professours, and prevailers over heresies: unlesse you will divide the 1000 yeares, and say, that it is not meant that they lived and reigned a 1000 yeares together, but at severall times? and yet thus also you must exclude some ages from having any constant professours in them, which is quite contrary to the word of God, which shews, that when Satan should most prevaile, should have most power to deceive, there should be some elect whom he should not deceive. And whereas you say, [*That those constant professours reigning on earth, have been encompassed with warre againe,*] I pray tell us when

they were exempted from it the ſpace of a thouſand yeares? or when they have beene onely encompaſt with it? Surely they have knowne but little peace, and have not been onely encompaſt, but often deſtroyed, and made away, by the fury of their adverſaries, whereas in the time of the Saints 1000 yeares reigne on earth with Chriſt, they are to enjoy peace ſo long, and when after theſe yeares they ſhall be encompaſt by their enemies, not one of them ſhall periſh, but their enemies ſhall wholly be deſtroyed *by fire from God out of heaven*, as *Rev.* 20. 7,8,9. doe manifeſt. And conſequently all that you have ſaid, or can ſay, touching the preſent accompliſhment of this prophecy, touching the fulfilling of it before our Saviours appearing, neither hath, nor can have any truth in it. And laſtly, as for the contents of your parenthefis, certainely we doe not imagine that the raiſed Saints, the Saints which the Lord ſhall bring with him, (whom alone *Rev.* 20. 4. doth concerne,) ſhall not live throughout the whole ſpace of a 1000 yeares reigne: for we know that they can dye no more after their reſurrection. But we beleeve, that the converted *Jewes*, and all the *Gentiles* that are left, (to wit, after the extraordinary deſtruction, which, for their generall oppoſing the *Jewes*, ſhall light on them at our Saviours appearing,) we beleeve, I ſay, that theſe, and their poſterity ſhall live in the like mortall condition as we doe now; though they ſhall live much longer then we doe now.

Iſrael's Redemption.

6. And laſtly, The reigne of Chriſt doth not beginne till Antichriſt is deſtroyed, ſo that a metaphoricall interpretation of the firſt reſurrection, would make good this concluſion: That moſt of the Saints ſhall riſe many hundred yeares before their reigne: there being no leſſe diſtance of time betwixt the houre of their calling, and Antichriſts confuſion.

Mr. Petrie's Anſwer.

I have before made it cleare, that Chriſts Kingdome is already begun: for he reigneth in the midſt of his enemies, not onely by his power overruling, diſappointing and turning all their plots upon their owne pates, but alſo in comforting the hearts of the godly, ſo that they are a terrour to the whole earth, even to their enemies (who are many times more afraide at the prayers of the godly, then at the cannons of other enemies,) and ſubdue the ſpirits of the world, and binde Kings in chaines ſtronger then

iron:

iron: And therefore that assertion falleth. The reigne of Christ beginneth not till Antichrist be destroyed: and that absurdity following that assertion, is falsely imputed to that interpretation.

Reply.

You have before alledged, *Psal.* 110. to shew that Christ doth now reigne in the midst of his enemies; and we have shewed, that that prophecy is not to be fulfilled, untill he comes from the right hand of his Father: and therefore you have onely said, and not proved that Christs Kingdome is already begun. And [*That he doth now by his divine power, over-rule, and dispose of the actions of men, and by his Spirit comfort the hearts of the godly,*] is nothing to the question in hand. For thus he governed the whole world, and his Church in the world, as much before his incarnation, as he hath done since. But the prophecies which foreshew our Saviours Kingdome on earth, doe clearely manifest, that he is to reigne over the world in the same manner as temporall Kings doe over their Subjects, to wit, visibly and civilly: that in the time of his Kingdome, I say, the acts of his government are to be the immediate acts of his manhood onely, (although they proceede originally from his Godhead.) And surely this Kingdome is not yet begun, nor shall beginne till Antichrist be destroyed, and consequently, the foresaid absurdity touching the great distance betwixt the rising and reigning of the Saints, doth inevitably follow upon the spirituall interpretation of the first resurrection. And whereas you say, [*That the enemies of the godly are many times more afraide of their prayers, then at the cannons of other enemies,*] you herein contradict experience it selfe; for what doe the *Mahometans*, or any *Pagan* Nations regard the prayers of Christians, whose very faith they account foolishnesse? or what doe persecuting Christians themselves regard the prayers of the persecuted, whom they thinke to be worthily punished by them? doubtlesse they are no more afraide of them, then Saint *Paul* was, when through a mistaken zeale, he was so exceedingly madde against them, that he punished them in every Synagogue, and compelled them to blaspheme, & persecuted them to strange cities. And therefore though the prayers of the righteous may prevaile very much with God, for their owne, and their enemies good: or for the disappointing of their enemies devices and

attempts; yet certainely their enemies can neither ſee, nor regard this, unleſſe God open their eyes, (as he did Saint *Pauls*,) to behold the perverſneſſe of their own wayes, and the innocency and uprightneſſe of them whom they ſo much deſpiſe.

Iſrael's *Redemption.*

77. The aſſumption is grounded on *Rev.* 11. 15. which ſhewes, that till the time of the ſeventh Trumpet, (with the beginning whereof the laſt viall doth concurre,) *The Kingdomes of * this world doe not become the Kingdomes of our Lord, and of his Chriſt.*

* The Kingdomes of this world. It is not ſaid, *The Kingdome of heaven*, to wit, of the third heaven (the incorruptible habitation of Saints and Angels) *or of another world*, I ſay of another in ſubſtance. *But the Kingdomes of this world*, that is, this world which is now, & ſhall till then be divided into many Kingdomes, ſhall wholly become Chriſts, and be made by him one heavenly Kingdome, a Kingdome, in which men ſhall live after an heavenly eſtate and condition: a Kingdome, in which Gods Will ſhall be done on earth, as it is in heaven. For ſeeing that cannot poſſibly become any mans poſſeſſion, which doth utterly ceaſe to be; what other conſtruction can be given of theſe words, but this; That the government of all the Kingdomes of the world, is hereafter to be taken into Chriſts owne hands as he is man? And indeede how elſe ſhould they then become his, after ſuch a manner as they are not now his, if not by a ſubiection to his manhood? for as he is God, they were alwayes his, and all will grant that this Scripture doth plainely foreſhew, a depoſing of all the Kings of the earth at the accompliſhment thereof. A depoſing of them, I ſay, in ſuch a way, that their Kingdomes may become the Kingdomes of our Lord, and of his Chriſt, which cannot be by aboliſhing and diſſolving the earth, on which they muſt reigne: but may and ſhall be by ſubduing and conquering them, and the Kingdomes over which they muſt reigne.

Mr. Petrie's Anſwer.

The aſſumption, [*he would ſay, aſſertion; but it is marked before the Author is no Logician,*] *is grounded on* Rev. 11. 15. *the words are,* The Kingdomes of this world, are become the Kingdomes of our Lord, and of his Chriſt. *Here it is not ſaid, Our Lord and his Chriſt ſhall not reigne till this time; but this is all that the words import, Now is no Kingdome but our Lords and his Chriſts; And if it be objected, It is no where ſaid ſo of Chriſts reigne till this time of the ſeventh trumpet: and therefore it cannot be true, that our Lord and his Chriſt doe reigne till then. I anſwer, ye have heard before, that in the midſt of theſe Kingdomes doth Chriſt reigne, even among them, and over them,* But all their Kingdomes ſhall be utterly deſtroyed, and his Kingdome ſhall be for ever and ever, *ſaith* John, *and therefore not for a thouſand yeares onely. Now if we lay together what is ſaid of the Iewes reigne here, and this anſwer, we ſhall likewiſe ſee the vani-*

ty of that observation on the margine upon these cited words: which is, It is not said, the Kingdome of heaven, to wit, of the third heaven, or of another world, I say, of another in substance, but the Kingdomes of this world, that is, which is now and shall till then be divided into many Kingdomes, shall wholly become Christs, and be made by him one heavenly Kingdome, &c. For if we remember what is said, that here Iohn *speakes of the Kingdome of our Lord and of his Christ: he speake not of the Kingdome of the* Iewes *on earth: seeing he makes a distinction of two persons, our Lord, and his Christ, that is, the Father, and the Sonne, and that Kingdome is for ever and ever.*

Reply.

As little Logicke as the Authour hath left, he can tell that [*Assertion*] is not a logicall, but rhetoricall terme. And he doth remember also, that in the schooles where he was bred, they were wont to call the [*minor proposition,*] the [*Assumption,*] as he hath done here; and can make it evident by this syllogisme. If the reigne of Christ as man, doth not beginne till Antichrist is destroyed, then the spirituall interpretation of the first resurrection doth make most of the Saints to rise many hundred yeares before their reigne. But the reigne of Christ as man doth not beginne till Antichrist is destroyed. Therefore &c. Now what will you call this *minor proposition?* will you call it an Assertion, or an Assumption? if an Assertion, you call it as no Logician calls it: if an Assumption, then why may not I call it so too, without any offence to the learned in Logicke? Your answer followes, in which you say, [*It is not said here, our Lord and his Christ shall not reigne till this time. But this is all the words inport, now is no Kingdome but our Lords and his Christs.*] And surely this comment is a great deale more obscure then the text. For if you meane onely, that at the accomplishment of this prophecy, there shall be no Kingdome over which the Lord and his Christ shall not reigne; this is no more then what you affirme to be done by our Lord and his Christ already: for you say, [*That at this present time Christ reigneth, in the midst of these Kingdomes, even among them, and over them;*] But you must needes acknowledge a difference betwixt his reigning over them now, and his reigning over them then; or else you make this prophecy to be no prophecy, to foreshew nothing at all. And wherein can this difference consist,

ſiſt, but in his reigning over theſe Kingdomes hereafter in his humane nature, which he doth now over rule only by his divine providence? for if by your foreſaid words you ſhould mean, that at the accompliſhment of this prophecy, there ſhall be no Kingdom but a ſpirituall Kingdome, (which is all the Kingdomes you will allow Chriſt,) this is not onely contrary to the light of the text, but of reaſon it ſelfe. For there can be no ſpirituall Kingdome on earth, unleſſe there be withall a temporall, a civill Kingdome, in which it may be ſet up. And the text ſpeakes not of ſpirituall Kingdomes, but of temporall; for it ſaith, *The Kingdomes of this world*, that is, the temporall and civill Kingdomes, which the Kings of this world doe reigne over, *Theſe Kingdomes*, it ſaith, (be they the Kingdomes of Chriſtian, or of heathen Princes,) *ſhall become the Kingdomes of our Lord, and of his Chriſt*, that is, ſhall by the Lord be put under the government of his Chriſt, as he is man. And therefore the Kingdomes themſelves ſhall not be then utterly *deſtroyed*, as you ſay, but be made one Kingdome under Chriſt, as we ſay. And indeede if we doe but call to minde the time when this prophecy is to be fulfilled, which is at the ſounding of the laſt trumpet, when Chriſt himſelfe ſhall deſcend from heaven; we cannot imagine, that the Kingdomes of this world ſhould then become the Kingdomes of Chriſt, any otherwiſe then by a ſubjection unto his manhood: then by ſubmitting themſelves to the rules of that Eccleſiaſticall and civill policy, which he their King ſhall then command to be obſerved by them. And now if the reader conſider this, and remembers alſo what cleare prophecies there are for the reſtoring of the Kingdome of the *Jewes*, he will plainely perceive, that the time when the Kingdomes of this world ſhall become the Kingdome of Chriſt, is to be the very ſame, in which he ſhall reſtore againe *the Kingdome of Iſrael*. And your precious ſubtilty touching [a diſtinction of two perſons, our Lord and his Chriſt, that is, *the Father and his Sonne*,] doth make nothing againſt this ſynchroniſme. For they are ſaid to be the Kingdomes of the Lord; partly, becauſe he ſhall then make it more manifeſt, then ever he did, that they are his to diſpoſe of; and partly, becauſe no other Lawes but the Lords ſhall be obſerved in them. And of his Chriſt, becauſe no man but he ſhall be ſupreame Head and Governour over them. And ſure-

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ly the Kingdomes [τῆς κόσμου] of this world, cannot be the Kingdomes of the Father and the Sonne for ever, if you take this word in an unlimited sense, seeing neither this world in which they are, nor the civill societies of men of which they doe consist, shall be of an infinite duration. And I thinke too, that you will not say, that by the Kingdomes of this world, that Kingdome of eternall glory is meant, in which the Sonne also himselfe, shall after the judgement of the dead, be subject unto the Father: unto him that before put all things under him.

Israel's Redemption.

And this also is intimated, by the binding up of [t] Satan a thousand yeares, (with which the reign of the Saints contemporates.) 78.

[t] *Rev.* 20. 1, 2, 3. &c.

Mr. Petrie's Answer.

He said before, This chapter is controverted (to wit, by the Millenaries on the one part, and all Christians on the other,) and now he saith, This his conceit is intimated in the binding up of Satan: which is as if he had said, It is all undoubted what he saith, and all is false that all Christians say; whereas Christians have given better warrants of their exposition, then Millenaries are able to doe.

Reply.

I say not that the whole chapter is controverted, for doubtlesse no Christian will deny, that the latter part thereof doth speake of the judgement of the dead at the last resurrection. But I speake of a controverted place in this 20 *chapter*, which is that touching the first resurrection. And yet suppose the whole *chapter* had been controverted, I might nevertheless say, that this, or that truth is not onely intimated, but plainely expresst in it, as the first bodily resurrection is plainely expresst in *ver.* 4, 5. notwithstanding the disagreement of expositours about it. And as the deliverance of the *Jewes*, the restoring of their Kingdome, and our Saviours personall reigne on earth, are all so plainely expresst in the propheticall scriptures, as that nothing can be more plainely spoken; although the proper interpretation of them be called in question by most expositours. Yea if we should say, that no more is plainely delivered in the scriptures, but that which is not controverted by any, what a small pittance of scripture should we acknowledge for plaine scripture? And doubtlesse you your selfe will say, that most of the texts controverted be-

twixt Proteſtants and Papiſts, and betwixt orthodoxe and hereticall Proteſtants, are plaine texts: for difference in opinion, (for the moſt part) proceedes not ſo much from the obſcurity of the text, as from the obſtinacy of ſuch, who either out of prejudice, or ſelfe-conceit, or for ſelf-ends, wreſt it from the ſcope and purpoſe of the Holy Ghoſt to countenance their private and perverſe fancies. And whereas you ſay, [*That Chriſtians have given better warrants of their expoſitions, then Millenaries are able to doe.*] The reader may well gueſſe at the ſoundneſſe of theſe words, by the ſtate of your charity. For as without any warrant you exclude all Millenaries from the communion of Chriſtians: ſo the truth is, that we juſtifie our expoſitions, either by other ſcriptures, or by the coherence of the precedent and ſubſequent *verſes*, or by the plainneſſe of the texts themſelves, (which are undoubtedly the beſt warrants,) whereas you without any neceſſity enforcing thereto, do ſtraine the words of the text from their proper meaning: and ſo doe impoſe upon them a ſenſe not minded by the Spirit of God, not warranted by other ſcriptures, and whereof they are ſcarcely, yea in many places not at all capable: as your anſwers doe ſufficiently teſtifie againſt you.

Iſrael's Redemption.

79. Which viſion, as it is the next to that of the battell, wherein the Beaſt and falſe Prophet are taken: ſo doubtleſſe it ſhall not till then receive its accompliſhment; for ſeeing Antichriſt is but the devills inſtrument, we cannot imagine, that his power ſhall out-laſt the devills liberty; eſpecially if we conſider, that while Satan is in hold, there ſhall be a generall peace over the world, as the [u] Prophets ſay expreſſly: and as is here implyed, in that as ſoone as he is looſed againe, * preſently he ſhall gather all the reſt of the world to fight againſt the Saints. But their malicious attempt ſhall finde no better ſucceſſe, then that of the Beaſt, the falſe Prophet, and the Kings of the earth, (their predeceſſours) had done at the beginning of the 1000 yeers. *Fire ſhall come downe from God out of heaven, and devour them.* *Ver. 9.*

[u] *Iſai. 2.4. Mich. 4.3.*

* *Rev. 20.7.8.*

Mr. Petrie's Anſwer.

This viſion is next to that battell in order of writing: but it followes not, that it ſhall not beginne to be accompliſhed, till the former viſion be fully accompliſhed: for albeit Antichriſt be the devills inſtrument, it may be underſtood, (as hiſtories doe verifie,) that his power may be in

the time of Satans imprisonment, that is, while Satan is not permitted to rage and persecute openly, as he did in the dayes of the heathenish Emperours, in the meane time Antichrist may sit in the Church of God, and deceive the world with lies, and fained miracles; so that even when peace is in the world from warres, there be not peace from the children within, (as Bernard *complaines in his time in* Cantic. ser. 33.*) and when he hath deceived the greatest part of the world, (except some few persons in comparison of them who are deceived,) then Satan may stirre up Antichrist to wage warre against the disclosers of his deceits, as he did against the* Albigenses *and* Tolosani *about the yeare* 1220. *and against the* Bohemians *about the yeare* 1420. *in the dayes of the Emperours* Sigismund, Albert, *and others: and so the malicious attempt of Satan may have the same successe with that of the Beast; I say not the like, but, the same both in place, time, and number.*

Reply.

That the binding up of Satan, and the thousand yeares reigne of the Saints were to contemporate, you doe not deny; but that the binding up of Satan is to succeed the destruction of the beast and false prophet as well in the execution thereof, as it doth in the order of its revelation [*it doth not follow*] you say; and yet you bring no reason against it, whereas we have these unanswerable evidences in the Text for it. First, that upon the binding up of Satan a thousand yeares peace is to follow in the world: and secondly, that throughout this time, Satan is to be withheld from deceiving the Nations; neither of which was ever yet accomplished: For when was there amongst men such a time of rest from warre as this? or any time at all of immunity from Satans temptations? Whereas therefore you understand by Satans imprisonment, no more then his restraint from [*raging and persecuting openly,*] it is flat against the Text, which saith, that when Satan is shut up, *he shall not deceive the Nations:* and not that he shall not stirre them up to open persecution: which is but a particular effect of his deceiving of them. And besides may not a secret persecution be farre worse then an open? And is not a power to deceive Christians [*by lies, and fained miracles,*] more obnoxious to the Church of God, then both these? What comfort then could this prophecy afford the faithfull, if, notwithstanding Satans imprisonment, Antichrist should still prevaile so

much amongſt men? Or what new thing had been here revealed unto Saint *John*, if no more but this had been meant, by the binding up of Satan? But indeed when Satan ſhall be caſt into the bottomleſſe pit, and a ſeale ſet upon him, he ſhall be debarred, not onely from tempting, but from walking up and downe amongſt men; and therefore it is no better then meere non-ſence to ſay, that when Satan is bound up, and withheld from deceiving men, he may yet have an inſtrument [*ſitting in the Church of God, deceiving the world, &c.*] For can any man be an inſtrument to Satan, when Satan himſelfe ſhall neither have power to deceive him, nor liberty to come neare him? Thus then your conceit of Antichriſts exiſtence, and continuance in the Church after Satans impriſonment, and reſtraint, doth plainely croſſe not onely the order of this Revelation, but the evidence of the Text. And your hiſtoricall narration holds no correſpondence with this propheticall hiſtory of Saint *John*.

ISRAELS Redemption.

CHAP. IV.

The chiefe doubts Anſwered.

80. NOw againſt this which hath been ſaid touching our Saviours Kingdome, his owne words in the 18 of Saint *John* ver. 36. may be objected, For there he ſaith plainely, *My Kingdome is not of this world*, and in *Matth.* 25. 31. he ſaith, *When the Sonne of man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his glory: And before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a ſhepheard divideth the ſheepe from the goates.* With which agreeth that of Saint *Peter*, in his 2 *Epiſt.* ch. 3. *ver.* 7. *But the heavens and earth which are now, by the ſame word are kept in ſtore, reſerved unto fire, againſt the day of judgement, and perdition of ungodly men.* And many other places there are of the like nature. But to the firſt, I anſwer, that thoſe words of our Saviour doe onely diſtinguiſh the

the time and condition of his Kingdome, from the time and condition of the Kingdomes of this world: at the setting up of whose Kingdome, there shall be such an *alteration over the whole frame of nature, and such a change of government on the earth; that this time shall then as well be accounted the time of another world, as the time before the floud, is now taken for the old world by us; and was long ago so stiled by Saint *Peter*, in his 2 *Epist. chap. 2. ver.* 5. And therefore notwithstanding this proofe, the place of his Kingdome shall be the earth that now is, though this be not the time, nor any humane policy the patterne of his reigne.

x *Psal.* 46. *Isai.* 2. 12, 19, 21. ch. 11. 6. *&c.* ch. 30. 25, 26. ch. 41. 18, 19. ch. 55. 13. *Ezek.* 38. 19, 20. *Matth.* 24. 29, 30. *Mar.* 13. 24, 25. *Luke* 21. 25, 26. *Rev.* 6. 12, 13. *&c.* ch. 16. 18. 19. *&c.*

* Nec enim dubium, quin maxima rerum naturalium & humanarum mutatio regni hujus auspicia sit anteceſſura. Antichriſtus enim cum totâ suâ Synagogâ abolebitur, exinguetur hominum pars maxima, gentilibus non niſi paucis relictis, [qui in poſteris ſuis, non extra, ſed intra regnum hoc mille annis ſupererunt, ut prophetiæ ſuprà memoratæ, cum aliis in Scripturâ paſſim occurrentibus, abunde teſtantur; ſub decurſum verò mille annorum minùs in modum auctì, & a Satana e carcere ſuo ſaluto iterum ſeducti, Sanctorum caſtra oppugnabunt, ſed incaſſum.] Nec dubium eſt, quin rerum quoque naturalium, quæ regni huius incolis miniſtrabunt, longè alia ſit futura facies, quam impræſentiarum eſt: ſiquidem beatiſſimum & tranquilliſsimum erit regni iſtius ſeculum, omnis ἀνωμαλίας quæ in naturâ modò occurrit, expers. *Mar. Frid. Wend. Contemp. Phyſ. Sect. 2. cap. 17. pag.* 375, 376.

Mr. Petrie's Answer.

Our Saviour distinguishes not betwixt the time of his and other Kingdomes: for he saith in the same verse, My Kingdome is not from hence, *that is,* My Kingdome is at hand, *as he said unto his Disciples,* Matth. 16, 28. Verely I say unto you, there be some standing here, who shall not taste of death till they have seene the Sonne of man come in his Kingdome, *that is, reigning powerfully by the preaching of the Gospell: and* Matth. 24. 14. This Gospell of the Kingdome shall be preached in all the world for a witnesse unto all Nations, and then shall the end come. *There is his Kingdome before the end of this world: and now is the time of his reigne; albeit no humane policy be the patterne thereof.* 2. *If he had said to that purpose, (as the Millenaries say,) that in time of his Kingdome, (being so nigh) the Kingdome of the* Romanes *should be no Kingdome, they might had more pretext of law for condemning him: wherefore he distinguisheth the condition of the Kingdomes, and not the time of them: so that Cæsar might been Emperour, and Christ a mighty King,*

both at once. Non eripit mortalia, qui regna dat cœleſtia.

Reply.

1. That our Saviours Kingdome is to be a diſtinct Kingdome, both in time and condition from the Kingdomes of this world, is a truth apparantly delivered in the ſcriptures. And for ought you have ſaid to the contrary, we may ſtill thinke, that theſe words of Chriſt doe intimate as much. For though you firſt deny, [*that theſe words dre diſtinguiſh betwixt the time of his Kingdome and other Kingdomes,*] yet you preſently give this ſenſe to them your ſelfe, when you ſay, [*My Kingdome is not from hence, that is, My Kingdome is at hand.*] And therefore it was not then in the world; and if not then, ſure I am, it hath not been yet: and ſo it is diſtinct in time too from other Kingdomes, as well as in condition. I ſay it hath not been yet, for what Kingdome of Chriſt hath been ſet up in the world ſince he ſpake theſe words, which was not in the world when he ſpake theſe words? Certainely his ſpirituall Kingdome was as much in the world at that time, though not ſpread ſo much over the world, as it hath been ſince. That Kingdome therefore, which you ſay was not *then*, but *was at hand*, is not yet come; as the teſtimonies which you have alledged to prove that it was then at hand, doe teſtifie againſt you alſo. For that text *Matth.* 16. 28. doth ſpeake of a Kingdome to beginne at Chriſts appearing, and not before it: of a Kingdome, I ſay, when the Sonne of man ſhall come, as it is in the ſame *verſe*; and when the Sonne of man ſhall come in the glory of the Father with his Angels, as it is in the preceding *verſe*. And therefore doubtleſſe theſe words of our Saviour, *Verely I ſay unto you, there be ſome ſtanding here, which ſhall not taſt of death, till they ſee the Sonne of man comming in his Kingdome*, doe reveale a ſtrange and extraordinary preſervation of ſome then preſent, till Chriſts next appearing. For what doth the [*comming of the Sonne of man*] ſignifie, but Chriſts deſcending from heaven? and why did he ſubjoyne theſe words to his ſpeech, touching his comming *in the glory of the Father with his Angels*, but becauſe they are meant of the ſame comming? And beſides the Goſpell had been before preacht, by the Baptiſt, by Chriſt himſelfe, and by the Diſciples; and not ſome, but all the Diſciples lived to ſee it preacht among the *Gentiles* alſo; and therefore the

the seeing of this could not be the meaning of our Saviours words. Thus then this first text doth shew, that the Kingdome of our Saviour is not yet come. And the other text *Matth.* 24.14. doth shew onely, That the Gospell of the Kingdome, (that is, which makes report of the Kingdome, or by which men are made partakers of the Kingdome of Christ,) should be preached in all the world before the *end should come:* that is, the end and destruction of *Jerusalem*, as the subsequent *verses* doe declare; and not the end of the world, as you affirme. For would Christ, thinke you, have advised them to flye out of *Judea* into the mountaines, from his presence at the end of the world? Or how should it be worse for women with child, and for them that give sucke at his comming then for others? And now as for your exposition of these words, [*My Kingdome is not from hence, that is, My Kingdome is at hand*] I pray what interpreters doe you follow in it? or what colour have you for it? What! are [*from hence,*] and [*at hand*] all one? or is [ἐντεῦθεν] an adverbe of time, or of place? Doubtlesse these words, *My Kingdome is not from hence*; are to be understood, as if Christ had said, *My Kingdome is not from beneath, but from above.* I am not to be made a King by the power of mortall men, but by the power of the immortall God onely. So that in his former words, *My Kingdome is not of this world*; the preposition [ἐκ] *of*, doth not indeed intimate any difference in time or condition betwixt our Saviours Kingdome and other Kingdomes, but in the cause and authour of them; which sense it carries in our Saviours word, *Matth.* 21. 25. *The baptisme of John whence was it, from heaven, or of men?* and in the saying of S. int *John* 1 *Epist. chap.* 2. *ver.* 16 *For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but, of the world.* And thus, *My Kingdom is not of this world*, is no more but *my Kingdome is not of men, if my Kingdome were of men, then would my Servants fight, that I should not be delivered to the Jews, but now is not my Kingdom from hence, from the men of this world.*

2 You tell us next, [*That if Christ had said, that in the time of his Kingdome, the Kingdome of the Romanes should be no Kingdome, they might have had more pretext for condemning him.*] But surely Christ had no need to answer to that which was not askt: neither did the *Romanes*, but the *Jewes* desire his death: And yet

14. 15. *Therefore he ſhall not returne till that time. And that is moſt plaine*, Pſal. 110. 1. *Sit at my right hand till I make thy enemies thy footſtoole: That ſitting at Gods right hand is their reigning, and is not ſaid, His enemies ſhall be ſubdued, and then he ſhall reigne, but, he ſhall reigne till then: ſo that he reigneth conquering, and he conquereth reigning.*

Sol. 4. Surely we doe not ſay that Chriſt ſhall reigne on earth before he returne to the earth againe, but when he doth returne, we ſay, that then he ſhall exerciſe a civill judgement over all in the time of his reigne, and that he ſhall execute an extraordinary temporall judgement on all the ungodly that ſhall oppoſe him at the entrance and end of his reigne, and an eternall judgement upon them and all other ungodly ſinners at the laſt reſurrection of the dead. All which judgements the Prophets doe foreſhew to be in the laſt day, and not the laſt of theſe onely. And therefore our Saviours comming ſhall not be at the laſt of theſe, but at the firſt. And whereas you alledge *Pſal.* 110. to ſhew that Chriſt ſhall not come till the laſt judgement; it is falſe that this *Pſalme* doth teach us any ſuch thing: for it ſhewes onely, that Chriſt ſhall not come till that day, in which God hath appointed to make his enemies his footſtoole; of which day, the laſt judgement is but the laſt act. And it is falſe alſo, that Chriſts ſitting at the right hand of God, is his reigning: For the Apoſtle Saint *Paul* ſaith, That he ſits not there reigning over his enemies, but expecting the time in which they ſhall be made his footſtoole, *Heb.* 10. 13. that is, in which God ſhall bring him to reigne over them. And that which followes, in the *Pſalme*, doth ſhew what is to follow Chriſts comming from the right hand of God, and not what is to goe before it, as is ſhewed before.

Object. 5. Fifthly, you ſay, *That Chriſts Kingdome is an heavenly Kingdome*, 2. Tim. 2. 17. *and the reward of the godly is in heaven*, Matth. 5. 10, 11. *as our Saviour ſpake of it, and never of an earthly Kingdome, unleſſe by way of averſation, Who made me a Judge? ſaith he*, Luke 12. 14. *and the godly have prayed and wiſhed to be with him in the heavens, and never prayed to reigne in his earthly Kingdome*, 2. Cor. 5. 1. 6. Phil. 1. 3.

Sol. 5. And we ſay that the Kingdome of Chriſt is to be heavenly in condition, and no way earthly but in place. And that the re-

shed at the time of his comming, and some in the time of his abode on earth, & some at the close of his Kingdom. And to countenance your censure you heape up these objections following against us.

First you say, *That the Scriptures teach us, that at Christs comming shall be the end, and he shall deliver up his Kingdom*, 1 *Cor.* 15. 23, 24. *Object.* 1.

But that Text shewes onely, that the Saints shall rise at Christs comming; and not that the end shall be then. For it saith, *That the end shall be, when after his comming he hath brought, till God hath put all his enemies under his feet*; which will be fully accomplisht when death *the last enemy* is fully destroyed at the last resurrection: as we have shewed before. *Sol.* 1.

Secondly you say, *That Christ shall come in a time when men looke not for him, and all shall rise again, both godly & ungodly, and then is the shutting of heaven, as the parable of the ten Virgins teacheth*, *Matth.* 25. *Object.* 2.

But there is no mention of the rising of the godly and ungodly together: but of the gathering of all Nations before Christ, and the separating of them into two companies, whereof one company, the elect, shall be received into life eternall; and the other company, the reprobate, shall be sent away into everlasting punishment: which separation we say, shall be made at the close of our Saviours reigne, at the last resurrection, when he is to give up his Kingdome to the Father. For we read *Matth.* 24. 30, 31. of the gathering of none but the elect, at his comming to take possession of his Kingdome. And as for the day and houre of his comming, we know that it is unknowne to any; but it will not follow from hence, that he shall not reigne after his comming. And the parable of the ten Virgins doth shew onely, That those which at our Saviours comming are thought to be faithfull Christians, and are indeed but hypocrites, shall not be partakers of his Kingdome. Hypocrites being of all others, most odious to our Lord and his Christ. *Sol.* 2.

Thirdly, you say, *That where Christ is, the faithfull then shall be with him*, *John* 14. 3. *Object.* 3.

And so say we, for they shall be with him in his reigne on earth. *Sol.* 3.

Fourthly, you say, *That the heavens must containe him till the time of the restitution of all things, which God hath spoken by the mouth of all his Prophets since the world began: But the Prophets have foretold the last judgement, and that he shall convince all the ungodly*, Jude ver. *Object.* 4.

under his feet, or that all things are now (thus) subject to his manhood. For who can better expound the Apostles meaning, then the Apostle himselfe? who in *Heb.* 2. 9. saith, *We see Jesus, who was made a little lower then the Angels for the suffering of death, crowned with glory and honour*; that is, *raised from the dead, and set at the right hand of God in the heavenly places, farre above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*: as it is expresse in Ephe. 1. 20, 21. *But now we see not yet all things put under him*, saith the Apostle too, *Heb.* 2. 8. which words are quite contrary to these. *And hath put all things under him, &c. Ephes.* 1. 22. What shall we say then? that the Apostle speakes contradictions? God forbid. For *they are put under him* in a prophetical sense, by a certain appointment of it, which is the meaning of the Apostle in the *Ephesians*, where he speakes (as the Prophet doth) of what God intends to doe, as if it were already done: *And they are not put under him*, in a proper and grammaticall sense, by an actuall performance, and visible manifestation of it, which is the meaning of the Apostle in the *Hebrews*, nor doubtlesse shall they be thus put under him, untill that world to come, (of which the Apostle speakes, *Heb.* 2. 5. *&c.*) shall be put under him. And then also he shall be visible Head over all things to the Church. For then he shall sit and rule upon his Throne, (on the Throne of *David*, on which God hath sworne with an oath to set him, *Act.* 2. 30.) *And shall be a Priest upon his Throne*, as *Zecharish* hath foretold, *chap.* 6. *ver.* 13.

Object. 7. Seventhly, you say, *That when Christ shall descend from heaven with a shout, and voice of the Arch-Angel, with the trumpet of God, the dead in Christ shall rise first, and they who are alive and remaine shall be caught up together with them in the clouds to meet the Lord in the aire, and so shall be ever with the Lord*, 1 Thes. 4. *Here he is speaking of the same resurrection, whereof he speakes*, 1 Cor. 15. *as appeares by ver.* 52. *and here he shewes the rising of the dead, and change of the living to be together, and that they both together shall meet the Lord, and be ever with him.*

Sol. 7. And what then? will you conclude from hence, that therefore these Saints shall not live with Christ on earth? no, you must not; for though they shall meet the Lord in the aire, yet they shall

shall neither stay with him there, nor ascend with him to heaven from thence, but come with him, as *Zechariah* affirmes, *chap. 14. ver. 5. And the Lord my God shall come, and all the Saints with thee.* And as the Apostle in 1 *Thes.* 3. saith, *At the comming of the Lord Jesus with all the Saints*, and *chap. 4. Even so them also which sleepe in Jesus will God bring with him.* Bring with him? when? but when they with the living in Christ have met him in the ayre. And whither? but to the earth whence they were caught up to meet him, and where he hath appointed them to reigne with him.

Eightly, you say, *And that the Saints being raised shall not abide on earth to reigne with the Jewes in earthly pleasures, it is manifest, because the Apostle teacheth us, 1 Cor. 15. 42. they shall rise in incorruption, ver. 43. in glory and in power, ver. 44. in spirituall bodies: And when Christ shall appeare, we shall appeare with him in glory, Col. 3. 4. But it is certaine, that incorruptible, glorious, powerfull and spirituall bodies cannot live a naturall life.* Object. 8.

And it is as certaine that you are slipt from the question, for we make not our Saviours Kingdome to be a *Mahometicall* Paradise, to consist of chambering and wantonnesse, of sleeping and voluptuous living, (this agrees not with the holy and righteous government of Christ and the Saints,) and much lesse doe we thinke, that the glorified Saints shall be defiled with such doings, or that they shall live againe such a life as they did before their death, (this is your slanderous imputation.) And therefore if you will conclude any thing against us, you must prove, that the glorified Saints shall not live on earth any more, nor eate and drinke any more, (which things we affirme.) And not, that they shall dye no more, or marry no more, or sinne no more, all which we deny as well as you. Sol. 8.

Ninthly, you say, *Neither can the faith of Christians, that Christ is come already, stand with that imagination of Jewes and Chiliasts.* Object. 9.

This is all one as if you had said, that the faith of Christs first comming, cannot stand with the faith of his second comming. But you bring two proofes to confirme your words. Sol. 9.

Mr. Petrie's 1 proofe of the 9 Object.

Seeing Jacob *said, The Scepter shall not depart from* Judah, *till* Shiloh *come, and unto him shall the gathering of the people be. This*

place cannot be underſtood of the departing of the Scepter for a time, as it was in the captivity of Babylon; *which becauſe it was but a ſhort time, and the Scepter was reſtored againe, it was not thought to be the accompliſhment of the prophecy: but now ſeeing the Scepter is departed, and the Nations have been gathered unto Chriſt, who ſhould doubt of the accompliſhment thereof? and ſo that Scepter cannot be reſtored unto the* Jewes.

Anſwer.

What? not reſtored? doth *Jacobs* prophecy then foreſhew, that the Scepter ſhould no more be reſtored to the *Jewes* after Chriſts comming? or doth it foreſhew onely, that it ſhould not depart till Chriſts comming? certainely it foreſhewes this laſt thing onely. And therefore the accompliſhment of *Jacobs* prophecy hath no affinity with your argument. And in ſaying that the Scepter was departed from *Judah* in the captivity of *Babylon*, you plainely contradict *Jacobs* prophecy, which ſaith, that it ſhould not depart *from Judah till Shiloh come*. And as this prophecy ſhewes, that it was not to depart till then, ſo others do ſhew, that it was to returne againe, as that of *Hoſ.* 3. 4, 5. which ſhewes that the *Iſraelites* ſhould abide many dayes, (but not always,) without a King, and without a Prince, and without a ſacrifice, &c. And all the prophecies which foreſhew the *Jewes* deliverance, the uniting of the Tribes under one King, and our Saviours reigning over them, doe witneſſe the reſtoring of the Scepter. And Saint *Pauls* application of that prophecy, *Rom.* 11. 26. doth ſhew when the Scepter is to be reſtored, to wit, *when the fulneſſe of the Gentiles ſhall come in*. For then he ſaith, *All Iſrael ſhall be ſaved, as it is written, There ſhall come out of Sion a Deliverer, and ſhall turne away ungodlineſſe from Jacob*. And ſo he plainely declares, that the accompliſhment of this prophecy ſhall be at Chriſts laſt comming, at his comming, I ſay, after the the gathering of the ſubſtituted *Gentiles*, (who were in the *Jewes* ſtead to become Gods people in the vacancy of the Scepter,) and at the gathering of all other *Gentiles*, who are to become Gods people with the *Jewes*, at the reſtoring of the Scepter. And agreeable to this are Saint *Peters* words to the *Jewes*, *Acts* 4. 31. *Him hath God exalted with his right hand, to be a Prince and Saviour, for to give repentance unto Iſrael, and forgiveneſſe of ſinnes*.

And

And his words to them, in his 1 *Epist. chap. 1. ver. 13. Wherefore gird up the loines of your mind, be sober, and hope to the end for the grace, that is to be brought unto you, at the revelation of Jesus Christ.*

Mr. Petrie's 2 proofe of the 9 Object.

The Apostle saith, 1 Thes. 2. 16. Wrath is come upon the Jewes to the uttermost. *This is not understood of spirituall wrath, seeing as yet the Lord hath mercy upon them, as the Apostle witnesseth,* Rom. 11. 5. 28. *and therefore it must be understood of temporall wrath: and consequently a temporall Kingdome shall not be restored unto them.*

Answer.

Did you consider what you said, when you thus expounded the Apostles words? Certainely the Apostle speakes of a wrath which was come upon the unbeleeving *Jewes*, who persecuted their beleeving brethren, & not of a wrath which was come upon the beleeving *Jewes* that were persecuted, whom the losse of their countrey, and the departing of the Scepter did concerne as well as it did the other *Iewes*. And therefore doubtlesse the wrath is to be understood of a wrath peculiar unto the unbeleeving *Iewes*, (of whom alone the Apostle speakes,) and consequently of a spirituall wrath especially, and of a temporall wrath no otherwise then as it is an inseparable effect and concomitant of the spirituall wrath which is come upon them. And though this expression of the Apostle doth imply that a great wrath, and a wrath of long continuance was come upon them: yet it doth not shew that the wrath which was befallen them, should be an endlesse wrath. And therefore whatsoever the kinde of it be in will no more follow from this passage of the Apostle, that the temporall Kingdome of the *Iewes* shall not be restored unto them, then it will, that their spirituall blindnesse shall never be removed from them. Of the departure whereof, the Apostle *Rom.* 11. 15. speakes so much, and so manifestly: shewing, that as there was *a diminishing, and casting away of them*; so there should be also *a fulnesse of them, a receiving of them againe.* And the 5. and 28 *verses* of this *chapter*, which you alledge to shew that the foresaid words in 1 *Thes.* 2. are not to be understood of a spirituall wrath, doe indeed rather confirme, then confute this exposition. For it is plaine that the Apostle in *ver.* 28. speakes of such *Jewes* onely, who for the *Gentiles* sakes that were to be received into their

roome, were become the enemies of the Goſpell of Chriſt: and conſequently not of ſuch on whom God had mercy, or would have mercy, any otherwiſe then in making of them inſtruments for the fulfilling of his promiſe made unto the Fathers, touching that elect remnant of their poſterity, whom he purpoſed to call by a generall converſion.

Object. 10. Tenthly, you ſay, *That the eſtate of the Church is deſcribed ſuch, that the godly ſhall be mixed with the ungodly even till Chriſt come, and gather the tares from the wheat to be burned, Matth.* 13.39.

Sol. 10. And ſurely we ſay not, that Chriſt ſhall reigne on earth before he comes to doe this; but when he comes to doe this. And therefore alſo his Kingdome, (for ſo he calls it, *ver.* 41.) ſhall not be a Kingdome of ſuch carnall delight, as you, to vilifie the truth, aſcribe unto it. It being the onely ſcope of this parable, and another in the ſame *chapter*, to ſet forth the righteouſneſſe thereof.

Your laſt words are, *All theſe and ſuch like paſſages the Milleneries willingly paſſe over.* But let the reader judge, whether you have not more cauſe, to be aſhamed of ſuch arguments, then we have to be afraid to anſwer them.

Iſrael's Redemption.

82. And in my conceit, Saint *Peter* in the very next *verſe* doth intimate as much; for having before uſed the word [*Day*,] he warnes them not to be ignorant of this one thing, *That one day is with the Lord as a thouſand yeares, and a thouſand yeares as one day.* As if he had told them, that the day he ſpake of, was indeed a thouſand yeares, the Holy Ghoſt alwayes uſing it in this ſenſe, when it is emphatically applied to our Saviours comming, or the *Jewes* redemption. (Which as it is already proved, ſhall happen at the ſame time.) And though God, as he is eternall, cannot be meaſured by time: and as he is immutable, feeles no alteration in time: a thouſand, (yea ten thouſand times ten thouſand) yeares, and one day, (houre or minute of a day,) being in this reſpect all one to him: yet this ſhift cannot void the expoſition already given; ſeeing the apparent dependance of theſe words on the former, doth clearely prove, that Saint *Peter* intended not to ſhew, what a thouſand yeares, and one day were to God in regard of his nature, (which it is like they knew before,) but only what is uſually meant by one day in the word of God. And indeed

indeed to what purpose had this sudden and serious advertisement been inferred, if the Apostle did not hereby discover unto them, (besides the largest definite and limited acception of the word) such a speciall relation of a thousand yeares to one day, as cannot belong to any other number? when as touching Gods immensity and immutability, one day might as well have been compared with ten thousand times ten thousand, and thousands of thousands, (as I said) as with one thousand yeares.

Mr. Petrie's Answer.

Whatsoever be your conceit, you may see, that the Apostle hath another purpose there; for ver. 4. *he telleth of scoffers jeering at the promise of Christs comming, because all things continue as they were, and so all things seeme to have subsisting in themselves: he refutes this imagination, and shewes that the world both was made, and continueth by the word of God, who is able to destroy, (as sometimes he did,) and hath appointed a day of judgement and perdition of ungodly men. Here he putteth the day of judgement and perdition of ungodly men, for that the scoffers say where is the promise of his comming? so that at his comming he will judge and punish the ungodly: which is contrary to the opinion of the Millenaries. Then* ver. 8. *he answereth to that opinion of delay, saying,* One day is with the Lord as a thousand yeares. *He saith not one day is a thousand yeares, (as the Millenaries make the commentary better then the text,) but is as a thousand yeares: and therefore here is no exposition, but comparison, as if he had said, albeit a thousand yeares seeme a long time to us, and so the world seemeth to have continued long, yet it is not so with the Lord, to whom all time is short, or none. And then he shewes the end why God delayeth that comming, to wit, in long-suffering toward men, awaiting the repentance of the last of them. Whereby you see another meaning and another purpose, even contrary to that conceit of the Millenaries. The Apostle might have named many millions of yeares, as one day in respect of Gods eternity: but according to the usuall customs of speech, he nameth a round great number for any number.*

Reply.

You had no other shift to avoid the answering of my former answer, but to call it, a shift. And here you have dealt no better with me, then you have often done before, to wit, left out what was most unpleasing to your selfe, and instructive to the reader; and made a flourish against the rest: and yet all this will not

ſerve your turne; for firſt it is a manifeſt ſlander, to ſay, [*That Chriſts judging and puniſhing of the ungodly, is contrary to the opinion of the Millenaries.*] For doe not we ſay, that the deſtruction of the Army in *Armageddon*, is to be at our Saviours deſcending? as it is plainely reveated *Rev.* 19. and alluded unto *chap.* 14. *ver.* 19, 20. and that there ſhall be then alſo a deſtruction of all obſtinate and rebellious ſinners? as it is foretold in 2 *Theſ.* 1. 7, 8, 9, 10. and *Rev.* 16 20, 21. and intimated in the parable of the tares, and the net caſt into the ſea, *Matth.* 13. and doe we not ſay likewiſe, that when the new inſurrection of the Nations ſhall be at the end of the 1000 yeares peaceſull reigne, *fire ſhall come downe from God out of heaven and devoure them, Rev.* 20? And doe we not hold that all this ſhall be before the laſt act of the great day of the Lambes wrath, in which the ſentence of damnation ſhall be pronounced againſt all unbeleeving ſinners at the laſt reſurrection? All this then being undeniable, there can be no truth in your foreſaid words. And as in *ver.* 5, 6. the Apoſtle ſhewes the faithfull why the wicked ſhould make a ſcoffe at the promiſe of Chriſts comming, and in *ver.* 9. gives them the reaſon of Gods putting off of his comming ſo long; ſo in *ver.* 8. hee makes no anſwer to the *opinion of delay*, but puts them in minde of the meaning of the day of judgement, ſpoken of in *ver.* 7; (which two *verſes* doe ſeeme to be brought in by way of Parentheſis.) For though a 1000 yeares, which ſeeme a long time to us, be but a ſhort time with the Lord, (as you ſay;) yet doubteleſſe that which ſeemes a ſhort time to us, cannot be a long time to the Lord. And therefore albeit the laſt part of Saint *Peters* reciprocall propoſition may favour your interpretation, yet the firſt part will not ſuffer it. Seeing that which is but one day with us, cannot poſſibly be as a thouſand yeares with the Lord: although the ſpace of a thouſand yeares with us, may be but as one day with the Lord. And conſequently the [μία ἡμέρα] the [*one day*,] in *ver.* 7. muſt needes be meant of a prophetical day, of a day conſiſting of yeares, (of ſo many yeares at leaſt as the Apoſtle here ſpeakes of,) and not of a naturall day, of a day conſiſting of houres; for how elſe ſhould *one day* be with the Lord, as a thouſand yeares in regard of continuance of time? And whereas you ſay, [*That it is not ſaid, one day is a thouſand yeares, but is as a thouſand yeares.*] I pray what difference in ſenſe is there be-

twixt these propositions? certainely the adverbe [*ώς, as,*] doth not alwayes intimate a comparison, but hath divers acceptions amongst which *Pastor* reckons its denoting of the truth, and certainty of a thing, for one. And when it is used comparatively, it doth include an exposition also, as it were easie to prove by many instances; and we need looke no further then the 10 *verse* of this *chapter* for an instance. *But the day of the Lord will come* (saith the Apostle) *as a thiefe in the night*: here the comparing of it to the comming of a thiefe doth shew, that as it is unknowne to all, so it is unexpected too of the ungodly, on whom it shall come as a thiefe in the night, that is, altogether unlookt for; and to whom also it shall be, as the comming of a thiefe in the night, that is, fearefull, unavoidable, and full of horrour and amazement. And thus it is evident, that our exposition of *ver.* 7. is the onely adequate and full exposition of the Apostles words, and that yours is but a defective and partiall exposition of it.

Israel's Redemption.

This then being so, I see not, but that Gods fore-appointment of a thousand yeares continuance to the world, for * each severall day of its first weeke, (the weeke of its creation,) might in all likelihood, be the ground of this propheticall sense of the word [*Day,*] wherein it was afterwards delivered, by the infallible Pen-men of holy writ. 83

* Sicut eſepteris annis, ſeptimus quiſque, annus remiſſionis eſt: ità e ſeptem millibus annorum mundi, ſeptimus millenarius, millenarius remiſſionis eſt. R. Ketina. *Vid. Com. Apoc. par. 2. pag. 287.*

Mr. Petrie's Answer.

The certainty of all the appointments of God we acknowledge, and the infallibility of his pen-men: but where is it revealed, that God hath appointed a thousand yeares continuance to the world for each severall day of the first weeke? On the margine he citeth Rab. Ketina. comment. Apoca. par. 2. p. 287. *where are some testimonies in the* Rabbines *to this purpose. Let* Jewes *follow* Jewish *fables, to us Christians hath God spoken in the last dayes by his Sonne,* Heb. 1. 2. *whom he hath bidden us heare; certainely with a limitation, to heare none others.*

Reply.

I do not say it is revealed in Scripture, that God hath appointed unto the world a thousand yeares continuance for each severall day of its first weeke: but that Gods fore-appointment of so

many thouſands of yeares continuance unto the world, might happily be the ground of this propheticall ſenſe of the word [*Day*,] in the ſcriptures. Which ſpace of time it doth comprehend whenſoever it is emphatically applyed to the time of our Saviours appearing, or the *Jewes* redemption, as *Iſai.* 11. 11. *chap.* 27. 12, 13. and *Amos* 9. 11. and 2 *Theſ.* 1. 10. and 2 *Tim.* 4. 8. doe teſtifie. And theſe texts in which it hath the epithet [*great*] annext to it, *Joël* 2. 31. *Mal.* 4. 5. *Jude ver.* 6. *Rev.* 6. 17. *chap.* 16. 14. And the learned doe ſo underſtand the word [*Day*] too, in Gods threatning to *Adam*, *Gen.* 2. 17. becauſe that threatning muſt needes be meant of a puniſhment that ſhould come on *Adam* for his diſobedience, and conſequently of a bodily death, which yet he ſuffered not till neere nine hundred and thirty yeers after. And thus it is manifeſt, that we take this word in no other ſenſe then the Prophets doe, to whom God ſpake by his Spirit in time paſt; or then the Apoſtles doe, to whom God ſpake by his Sonne firſt, and by his Spirit afterwards; or then God did (as many learned Divines acknowledge) in the foreſaid paſſage to *Adam*. And therefore we borrow it not from the *Jewiſh* fables; although we will not reject any truth that the *Jewes* hold, for feare of being upbraided with their fables, or with the name of *Jewes*. But what? ſo much out of charity with the *Jewes* now? Is not this the Name whoſe myſticall interpretation hath ſtood you in ſuch ſtead in the wreſting of the prophecies which concerne them by Name, and none elſe? and did you not ſay, *pag.* 16. that [*the faithfull are called Jewes, not onely typically, but likewiſe for the ſpeciall comfort of the Jewes.*] How did you dare then ſo boldly to abuſe that Name, by which (you ſay) the faithfull are ſo frequently ſtiled in Scripture? And what comfort can it be to the *Jewes*, that you lay claime to this Name in the ſcriptures, where it belongs not to you: that you ſeeme to take delight in it there, and yet in your writings and common diſcourſe, uſe it as a by-word, and terme of reproach? or how can we thinke, that you apply the prophecies touching the *Jewes*, to the Chriſtians, for any other reaſon, but becauſe you thinke ſuch great and glorious mercies too good for the *Jewes*: how, I ſay, can we thinke otherwiſe, when we ſee they are ſo odious unto you, that in meere ſcorne and derision

of

of the truth we hold, you call us *Jewes* by way of opposition to Christians? I pray remember what our Saviour is as man, is he not a *Jew?* me thinkes then, (if nought else could, yet) the reverence you owe to him, should have with-held you from such an uncivill usage of this Name.

Israel's Redemption

To this also may be added that in *Matth.* 24. 31. which shewes that when the Sonne of man descends, *He shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the foure windes, from one end of the heaven to the other:* at which time, *two shall be in the field, the one shall be taken and the other left; two women shall be grinding at the Mill, the one shall be taken and the other left:* and as Saint *Marke* records, *two men shall be in one bed, the one shall be taken and the other left.* But if our Saviour at his comming shall presently give sentence on all that are not written in the Booke of life: if he shall make no stay on earth before he undertake this businesse, then why shall the elect onely be gathered together, and the rest left behinde? seeing that great Assise is to be held chiefly for the condemnation of ungodly men. 84. *Chap.* 17. 34.

Mr. Petrie's Answer.

1. *Here is nothing to prove the Monarchy of the Jewes.* 2. *The two Evangelists speake there of the gathering of the Elect, and taking them up, (as also* 1 Cor. 15. 23.) *yet they speake not exclusively, as if the ungodly shall not be judged, nor raised, but they speake of separation, and thereby of taking the elect into the aire, and heavens, whereas the wicked shall not be taken up, but left on the earth, and be condemned, and sent to hell,* Matth. 13. 40, 41. *and it followeth,* ver. 43. Then shall the righteous shine forth, &c. *The particle* then *shewes that the wicked shall be cast into the furnace of fire, as soone (if not sooner) as the righteous shall shine in the Kingdome of their Father.* 3. *If the righteous shall be taken up, and the ungodly left on the earth, that is, the one taken away from the earth, and the wicked left on the earth, then the godly shall not have earthly dominion.* 4. *If Christ at his comming shall hold that great assise chiefly for condemnation of the wicked; how then shall the godly be quickned, and the wicked be left in their graves after them for the space of a* 1000 *yeares? These things cannot agree.*

Reply.

1. Here is nothing, (you say,) to prove the Monarchy of the

Jewes. But here is ſomething, we ſay, for the confirmation of our Saviours reigne on earth, which is all one.

2. The Evangeliſts ſpeake here onely of the gathering of the elect to meete Chriſt at his comming, and not at all of the raiſing and judging of the ungodly, becauſe that is not to be done at the beginning, but at the end of his reigne. And then it is that the whole number of the elect, and of the reprobate, ſhall be ſeparated, one company on his right hand, and the other on his left: and not one part caught up to the aire, and the other left on the earth. And we confeſſe that the caſting of the wicked into hell mentioned in that parable, *Matth.* 13. 42. ſhall be at the entrance of the time in which *the righteous ſhall ſhine forth as the Sun in the Kingdome of their Father*. But we deny that this caſting of the wicked into hell, is meant of their caſting in after their reſurrection, when they ſhall all at once receive the ſentence of damnation from Chriſt himſelfe. For firſt, it is not ſaid here, that they ſhall be gathered together before Chriſt, as it is ſaid *Matth.* 25. 32. *&c.* But that *the Angels ſhall gather them out of Chriſts Kingdome, and caſt them into a furnace of fire*: that is, ſhall deſtroy them in every place over the world where they then are, and caſt their ſoules into hell, as is intimated by *the binding of the tares in bundles to burne them*. That is, as they finde them here and there in the field. And ſecondly, it is ſaid, that they *ſhall be gathered out of Chriſts Kingdome, and caſt into hell*, that is, ſhall be taken away from the place where, and from among the men over whom Chriſt ſhall then reigne. And therefore this gathering of the wicked is to be at the beginning of Chriſts Kingdome, and before their laſt judgement; and not at the end of Chriſts Kingdome, when they ſhall be fetcht out of hell againe to receive their laſt judgement. And that the foreſaid judgement is meant of a temporall deſtruction on all obſtinate ſinners, that are living at Chriſts comming, and not of the eternall deſtruction of their bodies and ſoules together at the laſt reſurrection, it is evident alſo from *Rev.* 20. 9. where it is revealed, that all the ungodly that are to oppoſe the Saints at the end of the thouſand yeares reigne, ſhall be devoured by fire from heaven, before the laſt reſurrection; ſo that there ſhall be none of them living on the earth, when they are to be gathered before Chriſt at the laſt judgement: and conſequently, that gathering of them cannot

cannot be the same with this gathering of them, when they shall be on the earth, *Matth.* 13. And so by *the Kingdome of their Father*, mentioned *ver.* 43. must needes be meant, *the Kingdome of Christ*, spoken of *ver.* 41. which is called, *the Kingdome of their Father*, because Christ with whom these Saints shall reigne, shall receive it of God, who is both his and their Father.

3. The righteous shall be caught up to meete Christ, and to come along with him to the earth. And not to stay with him in the aire, or to be carried up to heaven from thence; as hath been shewed already more then once. And therefore this is but a trifling argument.

4. This argument is a supposition of that which we deny. For it is our argument against you, That seeing the elect onely shall be raised and gathered together at Christs comming, and the ungodly which are left in their graves, (and that the mischievous ungodly which are living, shall be left also to perish extraordinarily, as it is *Matth.* 13, 41, 42. and the rest to be eye-witnesses of Gods wonders at that time, and to become converts by it, as it is *Isai.* 66. 19, 20. *Joel* 2. 32. *Zech.* 14. 16. *Rev.* 11. 13. and in other places.) Therefore the last judgement, the great Assise, (which is to be held chiefly for the condemnation of ungodly men,) cannot beat, or presently after Christs comming, but shall be at the end of his reigne. And so this part of your answer is a meere perverting of my words, which agree so well in themselves, and with the word of God, that you had nought to say against that which they prove, and therefore you fallaciously make them to grant, what they doe indeed disprove.

Israel's Redemption.

Who doubtlesse are not to be left, that the evill Angels may fetch them, for they shall be partakers with them of that judgement, and therefore will be as unwilling to appeare before that barre, as they. Neither is it likely, that they shall be left, because the good Angels cannot at once assemble them to the place of judgement, and the elect to meet the Lord in the aire, if these things were to be done at the same particular time. And therefore as I suppose, they shall be left, either to perish in that generall destruction, which shall come upon all Nations that fight against the *Jewes*, whom our Saviour shall then redeeme; or to be 85.

eye-witneſſes of Gods wonders in all countries at that time.

Mr. Petrie's Anſwer.

What can either good or evill Angels doe without the Lords Authority? and what can they not doe, when he willeth? but certainely the wicked ſhall both be witneſſes of Gods wonders, and likewiſe periſh in that generall deſtruction: that cauſe of their condemnation is touched before.

Reply.

We know that neither the good nor bad Angels can doe any thing without the Lords Authority, but what is this to the force of my words, which conſiſts in this; that ſeeing the good Angels, which can at once aſſemble the unjuſt to the place of judgement, and the elect to meet the Lord in the aire, ſhall yet gather the elect onely, and leave the reſt behinde; therefore theſe things are not to be done at the ſame time. And conſequently, that the judgement of the dead is not to be at the time of Chriſts aſcending. For then doubtleſſe the wicked ſhould as well be gathered to the place of their laſt judgement, as the elect ſhall to meet the Lord in the aire. And it is flat againſt the expreſſe word of God, *Iſai.* 66. 19, 20. *Joel* 2. 32. *Zech.* 14. 16. *Rev.* 11. 13. to ſay, that all the wicked that ſhall be eye-witneſſes of Gods wonders at the time of our Saviours deſcenſion, ſhall periſh in the deſtruction that ſhall then come on the earth.

Iſraels Redemption.

86. For that by Chriſts judging the quicke and the dead, mentioned in 2 *Tim.* 4. cannot be meant one kind of judgement, to wit, the ſentence of damnation; that by his judging the quicke, I ſay, cannot at all be meant the laſt and compleat, but rather a former and inchoate judgement of ungodly men, it appeares out of *Rev.* 20. where it is ſhewne, that the Saints enemies ſhall be all ſlaine before the laſt reſurrection. And we cannot ſay, that thoſe which are to be left, ſhall be a part of that Army there ſpoken of; becauſe that *Gog* and *Magog* is to be deſtroyed at the end of our Saviours reigne, that is, immediately before the laſt reſurrection: whereas theſe ſhall be alive, at the time of that generall diſtreſſe, which ſhall light on the world, at his entrance into that appointed Kingdome, as the gathering together of the elect, who are to reigne with him doth declare.

Pſal. 2. 8. &c. *Pſ.* 110. 2. &c. *Pſ.* 149. 6. &c. *Iſai.* 30. 25. *Iſa.* 66. 15, 16. &c.

M.

Mr. Petrie's Answer.

Here (as before) are strange imaginations. 1. That text 2 Tim. 4. 1. *cannot be meant of the last, but a former judgement. Who ever said before, that Christ shall yet appear twice to judge the quicke and the dead? For suppose, that only the godly shall be raised at Christs comming, yet they will not say, that he shall judge them, seeing they say, that they shall not stand at the barre.* 2. *The judging of the quicke and the dead, shall be before the time of the last resurrection, as that forme of arguing imports: whereby it followes, that Christ shall judge the quicke and the dead in a former and inchoate judgement. Who shall remaine then to be judged in the compleate judgement at the last resurrection?* 3. *I will say no more of that fancy concerning these that shall beleeve, and the destruction at the entrance of that Kingdome: but marke that* Gog *and* Magog *is to be destroyed at the end of our Saviours reigne, that is, immediately before the last resurrection, or (which is one) after the reigne of the* Jewes. *But that Army of* Gog *and* Magog *is the same with the Army mentioned in* Revel. 16. 14. *as* Napeir *proveth,* Prop. 32. *And Mr.* Maton *proveth in his treatise of* Gog *and* Magog, pag. 94, 95. *And I have shewed before, that the sixt viall mentioned in* Revel. 16. 12, 13, 14. *is the same with the sixt trumpet: yea, and* Clavis Apocalyp. *in* par. 1. synchro. 7. *makes it to concurre with the destruction of the Beast and* Babylon, *which shall be before the Monarchy of the* Jewes, *as the Millenaries held: and therefore in this point Mr.* Maton *is contrary to himselfe, and to* Clavis Apocal. *as well as unto Christians, who deny that Monarchy of the* Jewes. *Whereby it is manifest, that what he speakes herewithout reason must be wrong, and amended by those reasons which he hath* lo. cit. *And consequently, that great battell shall be fought not after, but before the* Jewes *shall reigne, if ever they shall reigne in that manner.*

Reply.

The truth is strange to none, but to such as make themselves strange to it. *He seemeth to be a setter forth of strange gods,* said the *Athenians* of Saint *Pauls* preaching unto them Jesus and the resurrection, Act. 17. 18. When as indeed their Gods were the strange Gods, and not his God: they in an errour, and not he. And yet how strange soever our former imaginations doe seeme to you, we have shewed that they are not so strange as true. And that these words doe bring such strange things to your eares, was

not the fault of the Authour, but the errour of the Printer, and the over-haſtineſſe of the Stationer, who ſent his bookes abroad before he had received a copie of all the faults: whereof the words here omitted were the greateſt, and are to be corrected, as they are now ſet downe, to wit, thus. (*For that by Chriſts judging the quicke and the dead, mentioned 2 Tim. 4. 1. cannot be meant one kinde of judgement, to wit, the ſentence of damnation: that by his judging the quicke, I ſay, cannot at all be meant, the laſt and compleat; but rather a former and inchoate judgement of ungodly men; it appeares out of Rev. 20. where it is ſhowne, that the Saints enemies ſhall be all ſlaine, before the laſt reſurrection.*) This is the true forme of my words, and in this forme they doe wholly diſanull the two firſt parts of your anſwer; for the deſtroying of the Army in *Armageddon* at Chriſts comming, *Rev.* 19. and of the Nations that ſhall againe be gathered againſt him and his, at the end of his reigne, *Rev.* 20. are temporall judgements on the ungodly; and before their laſt judgement, the judgement after their reſurrection. And therefore *Chriſt ſhall not appeare twice to judge the quicke and the dead*, but ſhall twice judge theſe ungodly after his appearing. That is, once by a former and inchoate judgement in their temporall deſtruction, (in their firſt death:) And againe by a finall and compleate judgement in their eternall deſtruction, (in their ſecond death.) And as for the third part of your anſwer, it is but a ſlanderous information againſt me. For I ſay not that the *Gog* and *Magog* mentioned in *Rev.* 20. is the ſame with the Army mentioned *Rev.* 16. 14. but that *Ezekiels Gog* and *Magog* is the ſame with that Army, as the reaſons which I alledge *pag.* 94, 95. doe ſhew. And I ſay that the *Gog* and *Magog* in *Rev.* 20. is a different *Gog* and *Magog* from *Ezekiels*, as theſe words, *pag.* 128 doe witneſſe. [*And this Gog and Magog in Rev. 20. is to be the multiplyed poſterity of thoſe that are left of the Nations at the beginning of the thouſand yeares: when the Army of the Beaſt and falſe Prophet, and of the Kings of the earth, and of the whole world, (who as the parallell ſhewes are the Gog and Magog foretold by Ezekiel) ſhall be deſtroyed in Armageddon.*] And againe *pag.* 129. I ſay, [*That the Nations which ſhall oppoſe the Jewes at their expected returne, are to be the Gog and Magog foretold by Ezekiel: and that the poſterity of thoſe which ſhall be left alive of theſe Na-*

tions, when this Gog and Magog is destroyed, shall be the Gog and Magog foretold in Rev. 20. to arise when the thousand yeares peacefull reigne is finished.] Whereby it is manifest, that against your owne knowledge, you have misreported the evidence of my reasons, and charged me with a contradiction of your owne devising. And as it is very false, that I am in this point contrary to my selfe, so it is as false, that I am herein contrary to *Clavis Apocal.* For the fourth synchronisme of the 2 part doth infallibly prove that the Army of the Nations mentioned *Revel.* 20. is to be a distinct Army from that in *Rev.* 16. whose destruction is revealed, *chap.* 19. The words inferred upon the second argument of this synchronisme, *pag.* 26. are these. *Marke here reader, the chronicall character; by which it is intimated, that this whatsoever it is concerning Satan, being taken and condemned after his second loosing, is succedeth the vision of the former chapter concerning the Beast and false Prophet, being vanquished, taken, and thereupon cast into the lake burning with fire and brimstone, by him which sate upon the white horse, a in order of narration, so also in the time of the thing done. For otherwise it should not have been said, that Satan was sent thither, where both the Beast and false Prophet were, except both the Beast and false Prophet had been sent thither first. Neither can any man of judgement say by way of evasion, that this warre (of* chap. 20.) *after a thousand yeares, is not different from that of the former* chapter; *when as not onely the character already brought, but also all circumstances on both sides are repugnant; the parties, the battell, and the manner of the slaughter, there with the sword, here with fire; yea and the event of either warre unlike, as anon the matter being demonstrated, shall be made plaine, there the binding of Satan onely for a time, but here a condemnation to eternall fire, &c.* And *Clav. Apocal.* in par. 1. synchro. 7. doth speake nothing of the *Gog* and *Magog* in *Rev.* 20. but of the utter destruction of the Beast and *Babylon* at the effusion of the last viall.

Israel's Redemption.

And to this conjecture, *Isai.* 27. 12. doth sufficiently confirme; 87.
For the great sound of the Trumpet before spoken of in Saint *Matthew*, as a warning of the gathering together of the elect, is there said to be a warning also of the *Jewes* returne: the words are these. *It shall come to passe in that Day, that the Lord shall beate*

off from the channell of the river unto the ſtreame of Egypt, and ye ſhall be gathered one by one, O ye children of Iſrael, and it ſhall come to paſſe in that day, that the great Trumpet ſhall be blowne, and they ſhall come which were ready to periſh in the Land of Aſſyria, *and the outcaſts in the Land of* Egypt, *and ſhall worſhip the Lord in the holy Mount at* Jeruſalem.

Iſai. 18. 3. Zech. 9. 14.

Mr. Petrie's Anſwer.

If this be a conjecture, how is it ſufficiently confirmed by the Prophet? or if it be ſufficiently confirmed, why is it called a conjecture? A conjecture it is, and hath no warrant from the Prophet: for the Prophet and Evangeliſt are not ſpeaking of the ſame purpoſe: the Prophet is ſpeaking particularly of the Jewes *deliverance out of* Syria *and* Egypt, *and of the trumpet that did ſound at the proclamation of* Cyrus *for their returne, which was paſt before the dayes of the Evangeliſt. And nevertheleſſe our Author concludeth triumphantly.*

Reply.

And why may not a conjecture be as well confirmed by ſcripture, as grounded on ſcripture? yea whence can ſuch a conjecture have a better confirmation then from ſcripture? And that this conjecture, (to wit, That ſome of them who are left, when the elect ſhall be gathered together at Chriſts comming, ſhall be left to periſh in the great deſtruction which ſhall then light on all Nations that fight againſt the *Jewes*, and others of them to be eye-witneſſes of Gods wonders at that time,) that this conjecture, I ſay, is warranted by the Prophecy of *Iſaiah*, touching the *Jewes* returne, *chap.* 27. *ver.* 12, 13. it is evident, firſt, from the identity of the ſigne, which is to precede the accompliſhment of this Prophecy, and that of our Saviour *Matth.* 24. 31. For what is *the great ſound of the trumpet* mentioned by the Evangeliſt, but the *blowing of the great trumpet* foretold in *Iſaiah*? And ſecondly, it is evident from the contents of the prophecy which ſpeake not of the returne of the two Tribes, of the returne of the captivity of *Judah* and *Benjamin* from *Babylon*: but of the returne of the ten Tribes, of the returne of the captivity of the children of *Iſrael* from *Aſſyria*; who, as Divines confeſſe, did never yet returne. And admit it had been ſpoken of the returne of the two Tribes, yet it could not be already accompliſhed, becauſe it foreſhewes the returne of the *Jewes* out of *Aſſyria* in a time when they ſhall be ready to periſh there, which cannot

cannot be affirmed of the *Jewes*, that returned to *Jerusalem* upon the proclamation of *Cyrus*, by whom they were so much favoured. And by whose command the *Jewes* that returned, were so much enricht *with silver, and gold, with goods, and with beasts, &c.* as it is written, *Ezra* 1.4. And although it be true, that *Cyrus* made a Proclamation throughout all his Kingdome for the returning of the *Jewes*, yet we reade not of the sounding of any trumpet at the proclamation. And if it had been a custome to doe so, not one, but many trumpets doubtlesse had been sounded at the publishing of that proclamation, which was by many messengers sent into all the Provinces of *Cyrus* Kingdome, to whom God had given all *the Kingdomes of the earth*, *Ezra* 1.2. And lastly this Prophecy doth intimate a gathering, and bringing of the *Israelites* to *Ierusalem*, by the extraordinary power of God. A gathering of them, I say, not by the helpe and assistance, but against the will and resistance of earthly Princes, as is plainely foretold *Zech.* 9.12, 13.14, 15, 16. and in many other Prophecies. And seeing we have alledged so many cleare prophecies for the vindication of the truth we hold, why may we not say, as the Apostle doth *Heb.* 12.1. (after that he hath by divers instances set forth the force and efficacy of a justifying faith,) to wit, *that we are compast about with a great cloud of witnesses*: of which surely every single prophecy, (as it is of it selfe sufficient, so it) ought to give satisfaction to a Christian; who is as well bound to manifest his obedience towards God, by the reading of his beliefe, as by the righteousnesse of his life. By his confiding on the accomplishment of Gods prophecies, as by his conforming to the practise of Gods precepts, as it is said, 1 *John* 3.23.

Israel's Redemption.

And thus being throughly satisfied by this cloud of witnesses, the double Jury of Prophets and Apostles, with which I find the doctrine of my text to be encompast, I here give over the pursuit of these meditations, and commend (as many as wish well to themselves, and to *Zion*, these instructions following. 88.

Mr. Perrie's answer.

If you be throughly satisfied, why have you so oft used the words of probability, conjectures, my conceit, it may be thus or thus? these words smell not of satisfaction, nor of that certaine knowledge and stedfastnesse,

faſtneſſe, which is required, 2 Pet. 3. 17. *As for that double jury, it may evidently appeare that both Prophets and Apoſtles are contrary to ſuch fancies. It may be, the Uſes of this doctrine are commendable, yet if wrong premiſſes be powerfull to perſwade. Nevertheleſſe beare all.*

Reply.

We bring not onely probable, but demonſtrative and neceſſary arguments alſo to juſtifie the truth of our tenet. And beſides all this, we alledge for it a large Catalogue of cleare and invincible prophecies: from which as we receive full ſatisfaction our ſelves, ſo (that we might ſhunne the guilt of keeping *backe any part of the counſell of God, Acts* 20. 27.) we hold them out to others too, that as many as God hath appointed by our Miniſtery to call to the knowledge of this truth, may be partakers of the like ſatisfaction with us. And what though I have in ſome places uſed the word [*probable,*] and once, the word [*conjecture,*] and ſomtimes ſaid [*in my conceit?*] ſhall that therefore of which I ſo ſpeake be ſuſpected for an untruth? I pray tell me why my conceit may not be as agreeable to the truth, as any others? or why without any diſadvantage to the truth, I may not uſe ſuch expreſſions, as the pen-men of holy writ have done? How much was Saint *Peter* beſide the truth, when in anſwer to our Saviours demand, touching the two creditours, *Luke* 7. 42, 43. *Tell me, which of them will love him moſt?* he ſaid, I ſuppoſe, he to whom he forgave moſt? Certainely nothing at all, for Chriſt replyed, *Thou haſt rightly judged.* Or what was Saint *Pauls* counſell the worſe for ſaying, *I ſuppoſe, that this is good for the preſent diſtreſſe,* 1 *Cor.* 7. 26? Or will you ſay, that it was doubtfull whether Saint *Paul* had received the Holy Ghoſt, becauſe *ver.* 20. he ſaith, *And I thinke alſo that I have the Spirit of God?* Or can you imagine that the Apoſtles tooke not the beſt courſe for the pacifying of the difference that was riſen in the Church of *Antioch*, betwixt the *Gentiles* and ſome beleeving *Iewes* about circumciſion, *Acts* 15. becauſe they wrote in this forme, *It ſeemeth good unto us, ver.* 25. and againe *ver.* 28. *It ſeemeth good unto the Holy Ghoſt and to us?* If you dare not ſay, or once imagine; that theſe words *doe argue unſtedfaſtneſſe or uncertaine knowledge* in theſe, then how can that be true, which you ſay here, that words equivalent with theſe, [*ſmell not of ſatisfaction?*] And if theſe words argue uncertaine

certaine knowledge and united faſtneſſe in us, then what do they argue in you? who even in the ſecond and third pages, have your [*may be: me thinks: why may we not thinke thus, or thus; it is likely, it is not unlikely.*] Certainely as to cavill at words, and phraſes, ſhewes the weakeneſſe of your cauſe; ſo to blame another for that which you your ſelf may as well be blamed, doth ſhew the malice of your mind.

Iſrael's Redemption.

First, to praiſe God for his abundant mercy, who through the fall of the *Iewes*, hath brought ſalvation unto us *Gentiles*: that together with them, we might partake of the roote, and fatneſſe of their Olive tree. 89.

Mr. Petrie's Anſwer.

Whether is it more to the praiſe of Gods mercy and bountifulneſſe, that the godly ſhall come againe from the heavens to abide ſo long on the earth, or to abide in that glory of heaven for ever and ever? certainly the gift of the greater and uninterrupted glory deſerveth the greater praiſe: and while they were on earth, they profeſſed themſelves to be ſtrangers from home, and pilgrimes on their journey towards their home, Heb. 11. 13. and ſhall they come as pilgrimes againe?

Reply.

Doubtleſſe God is not to be taught by us, [*what reward is moſt to the praiſe of his mercy and bountifulneſſe towards the godly.*] But we are to account that reward moſt to the praiſe of his bountifulneſſe and mercy towards them, which we find in his word to be appointed unto them. And we doe conceive, that the glory of the Saints after their reunion to their bodies, will be greater (becauſe more perfect) though they live on earth: then the glory of their ſoules is now without the fellowſhip of their glorified bodies. And we know not what ſhould interrupt their glory on earth, when as Chriſt himſelfe, (on whom the Angels ſhall viſibly attend,) ſhall be on earth with them: and God himſelfe alſo may here manifeſt his glory unto them, in what meaſure hee pleaſeth. And though *Abraham* and ſome other of the Patriarches, (to whom God had promiſed the poſſeſſion of the Land of *Canaan*,) did in their corruptible eſtate here live as ſtrangers and pilgrimes in that land; yet they ſhall not after their reſurrection poſſeſſe it as ſtrangers and pilgrimes, but as heires

heires and coheires with Chriſt. And whereas you ſay, [*That it is a greater gift of God, that the godly ſhould abide in that glory of heaven for ever and ever, then to come againe from the heavens to abide on earth.*] You ſeeme to me to imagine, that the godly ſhall never againe come from thence, (as your denying alſo, *pag.* 54. that Chriſt ſhall bring all the Saints with him, doth teſtifie againſt you,) which conceit is contrary to all the ſcriptures that affirme the reſurrection, and the Saints appearing with Chriſt. And I pray, where doe you finde in ſcripture, that the Saints ſhall after their reſurrection live in a place ſeparate from the earth? Certainely they are after the laſt judgement, to be tranſlated into the new *Jeruſalem*: and that City is then to deſcend to the new earth, as we read *Rev.* 21. 2,3. And laſtly, what affinity hath ought that you have ſaid here, with the uſe you anſwer? what? ſhall we not praiſe God for his mercy in making us partakers of the fatneſſe of the *Jewes* Olive tree, while we are here; although it were a greater happineſſe for us to be ever in heaven after our departure, then to come againe to the earth?

Iſrael's Redemption.

90. Secondly, *to beware of unbeliefe*: which was the cauſe that the *Jewes* were broken off from their Olive. And if God ſpared not the naturall branches, much leſſe will he ſpare us, if by faith we continue not in his goodneſſe.

Mr. Petrie's Anſwer.

It is greater unbeliefe to deſpiſe the revealed truth of God, then to deſpiſe the fancies of men, as this Man truly is proved to be.

Reply.

'Tis true, *that it is greater unbeliefe to deſpiſe the revealed truth of God, then to deſpiſe the fancies of men.* And it is as true, that it is a ſinne but little inferiour to that againſt the Holy Ghoſt, wilfully to call a revealed truth, an humane fancie; that it may be drawne into ſcorne and contempt under this notion. And ſurely ſeeing it is a great unbeliefe to deſpiſe the revealed truth of God, therefore we have great need to beware of ſuch unbeliefe; as it is ſaid in the uſe.

Iſrael's Redemption.

91. Thirdly, not to contemne or revile the *Jewes*, a fault too common in the Chriſtian world: and that partly, becauſe we are unmindfull

unmindfull as well of the Olive from whence we were taken, as of that into which we are grafted, whose root beares us, and not we the root; and partly, because we misapply the infallible promises of God, by which he hath so freely, and so lovingly: so often, and so openly declared, that he will again graffe them in. *For if we were cut out of the Olive tree, which is wild by nature, and were graffed contrary to nature into a good Olive tree, how much more shall they which be naturall brunches, be graffed into their owne Olive tree?* Rom. 11. 24.

Mr. Purke's Answer.

Whether shewith more for to move us to love the Jewes, to know that the Jewes and Gentiles are one in Christ, whensoever they shall be converted: or to thinke, that the Jewes shall not be converted, till Christ come againe, and then they shall be Lords over the Gentiles a 1000 yeares? The former doctrine presently throweth downe the partition wall, and this opinion still holdeth it up, at least for a 1000 yeares.

Reply.

This Query as it doth in it selfe containe an apparent untruth, so it is grounded on a misreport of our Tenet. For first it makes us to thinke, that there shall be no *Jewes* converted, untill the whole Nation be converted; whereas we hold the partiall, and (as I may so call it,) typicall conversion of them, the conversion of them, I say, in their first fruites, with you; and the generall and contemporating conversion of them, the conversion of them in the whole lump, against you. Onely we say, that the partiall and successive conversion, their conversion in some particular persons and families, hath since the Apostles dayes been very thinne and rare. Secondly, you make us to thinke, that the *Jewes* shall not be converted till Christ comes, when as we hold, that they shall be converted before his comming, and be wholly freed from the opposition of the *Gentiles*, at and by his comming; at the judgement which shall light on the world when he descends to destroy the Army in *Armageddon*. And thirdly, you make us to thinke, that there shall be no spirituall union betwixt the *Jewes* and *Gentiles* in the time of the thousand yeares reigne, whereas there is not to be a full and perfect union betwixt them, in their acknowledgement and worship of the true God till then, and in that time. As our Saviours prophecy *John* 10. 16. and *Zech.* 14.

16. &c: and *Iſai.* 2. 2, 3, 4. and many other doe witneſſe. And though the *Gentiles* ſhall then be tributaries to the *Iewes*, yet they ſhall be much more happy in this ſubjection, wherein they ſhall have Chriſt for their King, and the glorified Saints for their chiefe governours under him, then ever they were in their former liberty; which for the moſt part they ſo much abuſed to the provocation of Gods everlaſting wrath againſt them. Even as now you account that Iew which is become the Lords free-man, which ſavingly embraceth the truth of the Goſpell, much more happy in his captivity under, and ſubjection to the *Gentiles*; then if he were Lord of the whole earth, and withall a ſtranger from the covenants of promiſe, having no hope, and being without God in the world. Theſe are your miſreports, and as for your Query it ſelfe, it is falſe to imagine; that the knowledge of the converſion of a few *Iewes*, can move us to a greater love towards them, then the knowledge of the converſion of the whole Nation can. And what love ſoever you may grant to be due to them, in your diſpute of it: we may well thinke, that you make ſhew of little towards them in your actions, as theſe words *pag.* 65. [*Let Iewes follow Iewiſh fables; &c.*] doe manifeſt. In which there neither appeares any ſymptome of your deſire of their converſion, nor of your love towards them, or us.

Iſrael's Redemption.

92. And laſtly, earneſtly to beſeech God, that he would ſpeedily put into execution the meanes which he hath appointed for their converſion: that he would even in theſe our dayes bring this myſtery to light, by powring on his people *the ſpirit of grace and ſupplications*, whereby they may beleeve and repent. For their happineſſe will both increaſe and conſummate ours; ſo alſo the Apoſtle. * *If the fall of them be the riches of the world, and the di-*

Zech. 12. 10.

* If the fall of them, &c. Obſerve here, what *Iewes* are ſaid to occaſion the riches of the *Gentiles*. Not thoſe that beleeved when the Apoſtle wrote this, although many of them were the firſt inſtruments of the *Gentiles* converſion: and much leſſe they that have beleeved ſince that time: for theſe, as they come farre ſhort of the others both in number and qualifications; ſo they may be ſaid rather to have taken of us, then given unto us: to have inherited the riches of the Goſpel with us, but not increaſed them. Not the firſt beleevers thereof, nor ſuch which hitherto have ſo ſlowly, and thinly followed them, but the ſtiffe-necked and ſtubborne *Iewes*, who ſlew & martyred and perſecuted his Diſciples; They are here ſaid, to be the reconciling and the riches of the *Gentiles*. And that becauſe their fall and caſting away moved

ved God ſo ſoone to viſit us with the tidings of ſalvation. And their fulneſſe, the receiving of them, it muſt be, that ſhall perfect us. The receiving of them, I ſay, which were then caſt away: but how? not in their owne perſons, (for it is impoſſible that the ſame men ſhould fall and not fall, ſhould be caſt away and not be caſt away,) but in their poſterity: and that not in part, and by fits; but wholly, and at once. For the Apoſtle ſpeakes not of particular men and families; but of all the Tribes of the whole Nation. And indeed what but a generall converſion of the *Iewes*, can bring ſuch felicity to the *Gentiles*, as ſhall not onely parallel, but exceed the bleſſings which we have already received by their unbeliefe?

miniſhing of them the riches of the Gentiles, how much more their fulneſſe? and againe, *If the caſting away of them be the reconciling of the world, what ſhall the receiving of them be, but life from the dead?* *Rom.* 11. 12. 15. Now to our Lord Jeſus Chriſt, who is both the light of the *Gentiles*, and the glory of his people *Iſrael*; who is the faithfull witneſſe, and the firſt begotten of the dead, and the Prince of the Kings of the earth: Unto him that loved us, and waſhed us from our ſinnes in his owne bloud: and made us Kings and Prieſts unto God, and his Father, to him be glory and dominion for ever and ever, *Amen, Amen.*

Mr. Petrie's Anſwer.

Whether can theſe more confidently beſeech God for the converſion of the Jewes, *who thinke, that the* Jewes *may daily be converted; or theſe who thinke, that they ſhall not be converted till the comming of Chriſt? the former ſort may be confident to be heard daily, which theſe others cannot. And moreover the former ſort ſeeth, (as the Fathers did ſee,* Heb. 11. 13.) *everlaſting glory preſently at hand; and therenpon they doe minde and ſeeke heavenly things, as they are commanded,* Col. 3. 1, 2. *and the other ſort are out of hope of glory in heaven, (at leaſt,) yet for the ſpace of a thouſand yeares, and they ſet their affections on things on earth. Yea and it gives incouragement unto the wicked, that they ſhall not be judged, nor their bodies tormented theſe thouſand yeares to come yet; and on the other ſide the feare of imminent judgement and puniſhment is a more powerfull motive to depart from iniquity. For which cauſe the Lord would not give unto men the knowledge of that time, but will have us to be alwayes preparing and waiting for that comming to judgement. Wherefore we pray unto our Lord Jeſus, who even now is King of Kings, and reigneth in the midſt of his enemies, and is offended at the fooliſh conceites of unſtable hearts, That he would make his power manifeſt by conforming them whom he hath called and gifted with the knowledge of his eternall Goſpell, and*

by reducing all his elect both Jewes *and* Gentiles *who goe aſtray; and that he would now, even now give us heavenly hearts, and tieus all together in the acknowledgement and obedience of his truth, to the praiſe of his Name, and our ſpirituall comfort both now and evermore. Come Lord Jeſus, and change our vile bodies, that they may be like unto thy glorious body according to thy working, whereby thou art able even to ſubdue all things unto thy ſelfe.*

Reply.

Surely they that deny the generall converſion of the *Jewes*, as you doe, cannot pray at all for this converſion. But they that beleeve it, may confidently beſeech God for it; and be confident too, that they are delightfully heard of him in it. For as we ought alwayes to pray for that which may be done we know not how ſoone; ſo though our prayers cannot haſten the accompliſhment of any future bleſſings to our ſelves or others, yet we are daily heard in them; ſeeing by ſuch a manifeſtation of our obedience towards God, who taught us to pray for them; and of our faith and hope in his promiſes, which reveale them; and of our charity towards all that are to be partakers of them; we daily improve Gods mercy towards us here, and our owne weight of glory with him hereafter. And whereas you ſeeme to lay claime to heaven for your ſelfe and others of your minde onely; and to ſhut us out of it, becauſe according to the tenour of Gods plaine revelations, we affirme, That the raiſed Saints are to beginne the eternity of their immortall and glorified eſtate, in a regall condition here on earth with Chriſt; where He and They have been formerly ſo much reviled, and ſo vilely handled: whereas I ſay, you would for this exclude us from having any portion of the joyes of heaven with you, till the 1000 yeares reigne be finiſht; Be it knowne unto you, That we hope through Gods free mercy towards us in Chriſt Jeſus, to be received into the ſociety of the Saints in heaven, even as others; if God hath appointed that our earthly houſe of this Tabernacle ſhall be diſſolved, before the appearing of our Lord Jeſus; if not, we hope together with the whole number of the elect, to be made Inhabitants of the *new Jeruſalem*, in that time in which God hath purpoſed to bring us thither, and not before. And we cannot conceive, that we doe ſet our affections *on things on earth*, (in the

Apostles ſtile, *Coloſ.* 3. 2.) when we doe with patience expect the accompliſhment of the promiſes made to us in Chriſt, albeit they are in part to be fulfilled on this earth. And by the way, it is worth the Readers obſervation, That to confirme [*your ſeeing everlaſting glory preſently at hand,*] you cite *Heb.* 11. 13. where it is ſaid, *Theſe all died in faith, not having received the promiſes, but having ſeene them afarre off, &c.* What! is to ſee the promiſes a farre off, all one, with the ſeeing of glory preſently at hand? But you goe on, and tell us, that our Tenet [*gives encouragement to the wicked, that they ſhall not be judged, nor their bodies tormented theſe thouſand yeares to come yet.*] Which is a confuſed and corrupt report of our words: For though we ſay, That the laſt judgement of the wicked, the judgement of their bodies and ſoules together ſhall not be till the end of the thouſand yeares reigne on earth; yet ſurely we beleeve even as others, That their ſoules are caſt into hell, immediately after their departure out of their bodies. And doubtleſſe, if they will not forſake their evill courſes for feare of the imminent damnation of their ſoules; for feare of this partiall and particular judgement at their death, (which doth infallibly binde them over to the eternall damnation of their bodies and ſoules together, at their generall and contemporating judgement,) they will neither forſake their wickednesſe the ſooner for their ignorance, nor continue it the longer for their knowledge of the large ſpace of time that is yet to precede their generall judgement. For what comfort can it be to them, that it ſhall be yet ſo long before their bodies be tortured in hell, when as their ſoules may ſuddenly be adjudged to ſuch torments as are agreeable to the number and nature of their ſinnes: which the more and greater they are, the more and greater will the puniſhment of their bodies be too at the laſt? And therefore if you had ſaid the truth, you would have acknowledged, that our Tenet doth warne all thoſe that ſhall live in the time of the *Jewes* converſion and deliverance, not to oppoſe them, leſt to the augmentation of their endleſſe woe, they therby periſh from the earth by a feareſull death. And it doth perſwade men likewiſe, to take off their affections from things on earth, ſeeing it puts them in minde, that if they now walke

not after the fleſh, but after the ſpirit; if they faſhion not themſelves to this preſent world, they ſhall together with their Saviour, be heires, and inheritours of the earth, when the whole creation ſhall be delivered from its bondage of corruption; and when by the meanes of Chriſts and their government on it, *judgement ſhall runne downe as waters, and righteouſneſſe as a mighty ſtreame.* And thus the impartiall reader may plainely ſee, what little alliance there is betwixt the title of your anſwer, and the contents of it; For you pretend to fetch him out of darkeneſſe into the light; but doe indeed lead him out of the light into darkeneſſe. And as the *Syrians* eyes were held by God, that they ſhould not know the Prophet, though they heard, and followed him; ſo it hath been your utmoſt endeavour all along, to corrupt and dazle the readers judgement, that he might not know the truth of the Prophecie, that is ſet before his eyes, and publiſht in his eares. Now the Father of our Lord Jeſus Chriſt, who commanded the light to ſhine out of darkeneſſe, ſhine in our hearts, that as of ſincerity, as of God, we may give the light of the knowledge of the glory of God in the face of Jeſus Chriſt. That, *Iſay*, without handling of the word of God deceitfully, we may by manifeſtation of the truth commend our ſelves to every mans conſcience in the ſight of God; that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever, *Amen.*

Glorificetur Deus, prædicetur veritas, exerceatur pietas, reſtituatur integritas.

Let God be glorified, truth taught, piety practiſed, righteouſneſſe reſtored.

Redeat Pax, regnet Rex, regat Lex.

Let peace returne, the King reigne, the Law rule.

To

To my Booke excus'd.

THy wounds are heal'd, and now thou must along,
To tell thy torturers they did thee wrong;
That thou wast no deceiver, although They
Did straine their wits, to bide thy truth away;
*Lest passing * unexcus'd, the simplest might* * John 11.48
Have taken too much heed of the upright.
Report thou mak'st, and clasp't thee with such love,
As no * Gamaliel *should e're remove.* * Acts 5.34. &c.
Tell this to them, and after greet thy friends,
Who prize the truth, more then their private ends.

Courteous Reader,

THere was of late in this Kingdome one Mr. *Mede*, a grave and learned Divine of the Univerſity of *Cambridge*, who in his Treatiſes on the *Revelation*, (which he publiſht to the world ſome yeares before his death,) doth plainely profeſſe, that he held not onely the *Jewes* generall converſion, but their returne to their countrey too, and the thouſand yeares reigne of Chriſt and the Saints on earth. Of which reigne he hath a particular Tract, ſo in the fourth ſynchroniſme of the ſecond part of his *Clavis Apocalyptica* he ſhewes by infallible arguments, that it is to ſucceed the utter deſtruction of the Beaſt and falſe Prophet, and to contemporate with the 1000 yeares binding up of Satan; That it is, I ſay, to be in the time betwixt the deſtruction of the two Armies revealed in Rev. 19. 20. which he there clearely proves to be two diſtinct Armies. Againſt this Author while he lived no man moved his pen, although there was both time and opportunity to have done it, but ſince his deceaſe, (which is an uſuall courſe with the enemies of the truth,) as there have been many, who have voiced againſt him without anſwering any of his workes; ſo there have been ſome, who have undertaken to examine here and there a piece of his labours, amongſt whom Mr. *Petrie* is one, who in *pag.* 14. 60. 61. of his anſwer to *Iſraels* Redemption, doth aſſay the confutation of two of Mr. *Medes* ſynchroniſmes. The firſt is the ſeventh ſynchroniſme of the firſt part of *Clavis Apocalyptica*, which he thus encounters.

Mr. Petrie.

And here by the way we obſerve that the renowned Authour of Clavis Apocalyptica *is miſtaken in his ſeventh ſynchroniſme, wherein he ſaith, that the powring forth of the ſeven vials is contemporary with the end of the Beaſt and Babylon.*

Anſwer.

He ſaith indeed that they contemporate with the ending, that is, with the declining eſtate, with the totall deſtruction of the Beaſt and *Babylon*, which the vials ſhall by their ſeverall plagues gradually bring to paſſe; but not that they doe all contemporate with the very end, with the laſt moment of the Beaſt and *Babylon*, which is proper onely to the powring out of the laſt viall. *For then ſhall great Babylon come in remembrance before God, to give*

stand here the cup of the wine of the fierceness of his wrath, and is powred out, Rev. 16. 19. And there shall the Army in Armageddon be destroyed, and the Beast and false Prophet taken in battell, and cast alive into a lake of fire burning with brimstone, as it is declared Rev. 19. 20.

Mr. Petrie.

For albeit it be said, chap. 15. 2. That they, who had gotten the victory over the Beast, sung the song of Moses, it followeth not that the Beast must then be destroyed.

Answer.

Surely it followes as well, that the Beast shall be destroyed when the song of *Moses* is sung by the conquerours of the Beast, as it doth that *Pharaoh* and his Host were destroyed, when it was sung by *Moses* and the *Israelites*. For seeing it is againe to be sung upon the like occasion, and not before; the destruction of the Beast must as necessarily precede the second singing of it, as the destruction of the *Egyptians* did the first. And this the fourth verse doth confirme, which shewes, that by reason of Gods judgements which shall be made manifest unto the world at the singing of this song, *All Nations together shall come and worship before the Lord*, as the Prophets have said, and as Saint *Paul* doth intimate by the comming in of *the fulnesse of the Gentiles*, Rom. 11. 25. which thing cannot come to passe, while Satan the deceiver of the Nations is at liberty, and the Beast and false-prophet, his instruments, are subsisting.

Mr. Petrie.

Neither albeit the first and fift and last vial be powred on the Beast, followeth it that they were not powred till the last time of the destruction of the Beast; seeing the Saints in heaven, (and on earth too,) may rejoyce for their particular victory over the Beast as yet reigning, and the vials may be powred on the Beast at several times, even some of them on the Beast in the height of his pride, to the end that men may have warnings of the judgements of God on the Beast in the greatest pompe.

Answer.

This also followes, as the 1 verse of the 15 chapter doth witnesse, where the seven vials are called *the seven last plagues*: and why were they called so, but because they were not to be powred one till the last time, the time of the destruction of the Beast?

Impoſſible even it is, that *theſe plagues*, theſe plagues which were to befall the Beaſt in his laſt time onely, ſhould befall her *in the height of her pride, in her greateſt pompe*, that is, long before her laſt time. For this is all one as if you had ſaid, that the Beaſt then began to be deſtroyed, when ſhe was moſt inſenſible of her deſtruction, when ſhe had leaſt cauſe to feare it. And therefore though [*the Saints in heaven, (and on earth too,) may rejoyce for their particular victory over the Beaſt as yet reigning*;] yet doubtleſſe they ſhall not ſing *Moſes* ſong of thankſgiving, for the utter overthrow of the Beaſt, before the Beaſt be utterly overthrowne. And though the vials were to be powred out at ſeverall times, yet in their orderly powrings out they were ſuddenly to ſucceed each other: ſo likewiſe they were all appointed to contemporate with the laſt time of the Beaſt onely.

Mr. Petrie.

And the rather may we judge ſo, that we finde ſuch agreement in the principall heads of the ſeven trumpets, and ſeven vials; the ſecond trumpet with the ſecond viall, the third trumpet with the third viall, the fourth trumpet with the fourth viall, the fixt trumpet with the fixt viall, and the ſeventh trumpet with the ſeventh viall. Now ſeeing the firſt trumpet is of the ſame time with the beginning of the Beaſt, (as he ſaith ſynchro. 1 par. 2.) the firſt viall muſt be of that ſame time alſo; and all the other ſynchroniſmes and expoſitions of texts that are grounded on the ſeventh ſynchroniſme of the firſt part are wrong.

Anſwer.

If there be ſuch agreement betwixt the trumpets and vials, as you pretend, the trumpets cannot poſſibly contemporate with the whole time of the Beaſt, as you hold; ſeeing the vials containe the laſt plagues that are to befall the Beaſt, which could not beginne to be powred out while the Beaſt was to remaine in her height, and much leſſe could they beginne to be powred out as ſoone as the Beaſt began. Whenſoever therefore the trumpets were to beginne, ſure I am that there is not that agreement betwixt the trumpets and vials, as you imagine. For as the effects of the firſt and fixt trumpets and vials agree not, ſo neither doe the effects of the third, fourth, and ſixt. For at the ſounding of the third trumpet, *the third part of the rivers and fountaines of waters doe become ſo bitter, that men dye of them becauſe they are made bitter.*

bitter. Whereas at the powring out of the third viall, *the rivers and fountaines of waters are turned into blood.* And at the sounding of the fourth trumpet, *the third part of the Sunne, Moone, and Starres is smitten with darkenesse*; whereas the fourth viall *is powred on the Sunne onely, and power given him* (thereby) *to scorch men with fire*, so that by reason of *their great heat, they blaspheme the Name of God, which hath power over these plagues.* And at the sounding of the sixt trumpet, *the foure Angels bound in the great river Euphrates are loosed, who with an extraordinary and miraculous Army destroy the third part of men*; whereas at the powring out of the sixt viall, *this river is dried up, that the way of the Kings of the East might be prepared, and the Kings of the earth and of the whole world are then also drawne together to the battell of the great Day of God Almighty by the Satanicall delusion of the Beast and false Prophet.* Which Army is destroyed by the plague of the seventh viall, and not in the time of the sixt viall. And therefore there is no such agreement *in the principall termes of the seven trumpets and seven vials*, as will either conclude, that they are of the *same time*, or that *all the other synchronismes and expositions of texts that are grounded on the seventh synchronisme of the first part, are wrong.*

Mr. Petrie.

Which I marke because the late Millenaries have been moved by the appearance of these synchronismes, to embrace this opinion.

Answer.

The many proofes and prophecies which we alledge out of the Prophets, the Evangelists, the Acts, and the Epistles, as well as out of the Revelations, doe abundantly testifie, what moved us to embrace this opinion. Even the same authority which moved this renowned Authour to embrace it, and to take so much paines for the confirmation of it.

The fift Synchronisme of the second part followes, whose argument Mr. Petrie thus proposeth and answereth.

The first Argument.

FIrst, *he saith, Doe not these words,* Qui Bestiam non adoraverant, *shew, that this Kingdome of Christ did succeed unto the Beast, his image, and then the men were marked with his marke? For*

why ſhould it be ſaid of the ſaints of that Kingdome, that they had not worſhipped the Beaſt, unleſſe the Beaſt had gone before? And truely, the good ones goeth before the reward in time, &c.

Mr. Petrie's Anſwer.

1. *Our former tranſlation is more conſonant unto the Greeke, which ſaith, They did not worſhip the Beaſt, which is not the plusquamperfectum; but ſo, that at the ſame time, the Beaſt is deceiving the world, and the children of God doe not worſhip the Beaſt.* 2. *The reward of them who worſhip not the Beaſt is in heaven, and they follow the Lambe, whithersoever he goeth.*

Reply.

1. Whether it be rendred, *They did not worſhip the beaſt*, or *They had not worſhipped the beaſt*: the difference is not materiall. For it is followes from this laſt tranſlation, that the Kingdome of Chriſt ſpoken of in *Revel.* 20. ſucceedes the Kingdome of the Beaſt: it will follow as well from the firſt tranſlation. For the ſubſtance, *They that did not worſhip the beaſt, had not worſhipped the beaſt.* And indeed though it be true, [*That at the ſame time, the beaſt is deceiving the world, and the children of God doe not worſhip the beaſt*] Yet it is not true, that the children of God are to receive their reward for not worſhipping the beaſt at the ſame time, in which they do not worſhip the beaſt. And therefore ſeeing this viſion did repreſent unto St. *John* the reward of the Saints for not worſhipping the beaſt, it muſt needes ſucceed the time in which the beaſt had power to torment them for not worſhipping of him.

2. That reward which the ſoules of them who worſhip not the beaſt, are to receive while their bodies are in the graves, is in heaven. But the reward which is preſently to follow the reſurrection of their bodies at our Saviours appearing, is to be with him on this earth for the ſpace of a 1000 yeares and upwards, as the contents of *Revel.* 20. doe ſhew.

The ſecond Argument.

This appeares yet more fully by the ſong of the Elders, and beaſts, ſung at the deſtruction of Babylon, *chap.* 19. 6. Hallelujah, *for the Lord God Almighty reigneth, &c.*

Mr. Petrie's Anſwer.

When the Bohemians ſaw the Armies of the Pope and the Emperours, turning their backes at the ſound of Ziſcah's drummes, and

they not just reason to sing Hallelujah: *for the Lord God Almighty reigneth, let us rejoyce, &c. And so may the godly at every victory over the* Popish *Armies, even before the resurrection.*

Reply.

No doubt but the *Bohemians* had great reason to rejoyce, and to praise God, when they say the Armies of their enemies flye at the sound of *Ziscah's* drumme. But yet as I cannot thinke, that those *Bohemians* were represented by the great multitude which Saint *John* heard sing the hymne, *Rev.* 19. 6, 7. or that they did then sing this hymne: so I know, that this hymne of praise is not referred by the Holy Ghost, as you referre it, to every particular victory over the *Popish* Armies; but onely to the victory immediately recorded in the same chapter: which is the victory which Christ himselfe shall have over the beast and false prophet, when at his descending from heaven to enter his Kingdome on earth, he shall cast them alive into the lake of fire. And therefore your application of the story of *Ziscah's* drumme to this argument, is a very ridiculous answer.

The third argument.

But most of all clearely in chap. 11. ver. 15, 16. *&c. where at the sound of the seventh trumpet, the dayes of the witnesses, and the mouthes of the Beast and Nations being out-runne, were great voices in heaven, saying,* The Kingdomes of this world are become the Kingdomes of the Lord, &c. *This is the consummation of the mystery of God foretold by the Prophets.*

Mr. Petrie's Answer.

This indeed is the consummation of all the promises foretold by the Prophets and Apostles: and therefore it is not to be understood of any earthly Kingdome, seeing the full accomplishment of the prophecies is not on earth. And so this synchronisme being false, all the like synchronismes, and all expositions following upon them must faile with it.

Reply.

This argument shewes, that *the Kingdomes of this world are to become the Kingdomes of our Lord and of his Christ*, at the sounding of the seventh trumpet, and not before. That is, at the time of our Saviours descending from heaven, at which time the reigne of the beast shal end. And consequently it provs first, that this reigne of Christ must needes follow the reigne of the beast, seeing it begimnes

beginnes not till his appearing, by which the Beaſt ſhall be utterly deſtroyed. And ſecondly it proves, that this reigne muſt needes be on earth, ſeeing the Kingdomes which ſhall then become his, are the Kingdomes of this world. And thirdly, it proves, that the time in which theſe Kingdomes ſhall become Chriſts, cannot poſſibly be the time in which he ſhall deliver up his Kingdome to the Father, ſeeing they ſhall then ceaſe to be his. And ſo the time of our Saviours reigne over them muſt needes be the *interim*, the time betwixt the reigne of the Beaſt, and the delivering up of his Kingdome to the Father. To theſe conſequences you had nothing to ſay; and therefore you catch at theſe words which follow the argument, to wit, [*This is the conſummation of the myſtery of God foretold by the Prophets,*] which you thus pervert. [*This indeed is the conſummation of all the promiſes foretold by the Prophets and Apoſtles: and therefore it is not to be underſtood of any earthly Kingdome.*] But ſurely as the *myſtery of God foretold by the Prophets*, and recorded *chap.* 10. *ver.* 7. is meant onely of Chriſts reigne on earth at his next appearing, when the Kingdomes of this world are to become his; ſo you can ſhew us no promiſe either in the writings of the Prophets or Apoſtles, which after the reſurrection of mens bodies, is to be enjoyed by them in heaven, in your ſenſe: that is, in a place of glory ſeparate from the earth. For as the raiſed Saints that are to come with Chriſt ſhall be on this earth all the time of his reigne; ſo at the delivering up of his Kingdome to the Father, the whole number of the elect ſhall be with him in the new *Jeruſalem*, (which is the Paradiſe of God,) on the new earth whither it ſhall then deſcend. And ſo this ſynchroniſme being true, all the like ſynchroniſmes, and all expoſitions following upon them, muſt be true alſo.

The

The *Authors* Judgement of the Contents of the Trumpets and Vials; which he commends to the ſerious conſideration of every intelligent *READER*.

THat the plagues of the vials ſhould be literally and properly interpreted, and not figuratively and myſtically: theſe reaſons doe in my conceit require. *Revel.* 16.

1. Becauſe there is no neceſſity of interpreting them otherwiſe.
2. Becauſe God hath already ſhewed many ſuch wonders as the vials ſpeake of.
3. Becauſe the laſt plague is properly to be underſtood, and we may not take one plague properly, and the reſt improperly.
4. Becauſe the powring out of all the vialls ſhall not take up ſo much time, as the myſticall ſenſe of them doth allow, to the powring out of one of them. For
   1. We finde that on the ſame perſons on which the firſt viall, (*the plague of the noyſome ſore*,) is powred, on the ſame the fift viall is powred. For *ver.* 10, 11. it is ſaid, *And they gnawed their tongues for paine, and blaſphemed the God of heaven becauſe of their paines and their ſores.* And at the powring out of the fourth viall alſo, *ver.* 9. it is ſaid, *And men were ſcorched with great heat, and blaſphemed the Name of God, which hath power over theſe plagues, &c.* (not over this plague,) whereby it is intimated, That the men who were to feele the fourth plague, were to feele more of the plagues beſides that. And it is very likely, that the ſame perſons may live to be the objects of all theſe plagues. For
   2. The vials are not to be powred out till after the *Jewes* converſion; whoſe returne to their countrey is apparently

apparently expreſt at the powring out of the ſixt vial, (they being *the Kings of the Eaſt that are to paſſe dry-ſhod over Euphrates*, as the comparing of the 12 *verſe* with the latter part of the 11 *chapter* of *Eſaiah* doth prove,) And whoſe full deliverance from all their enemies, is plainly revealed in the extraordinary deſtruction of the Armies in *Armageddon*, at the powring out of the laſt vial: the time of our Saviours deſcending, as the 19 *chapter* doth evince. For what are the Armies of the *Beaſt and of the Kings of the earth* againſt which our Saviour is there ſaid to deſcend; but the Armies of the *Beaſt and of the Kings of the earth*, which here are ſaid to be gathered into *Armageddon*?

And indeed who can thinke that God, who ſhewed ſuch great *ſignes and wonders* at the deliverance of his people out of *Egypt*, from the ſlavery of that one Nation; will not ſhew as *great wonders* as thoſe, yea as *great* as any the vials or trumpets doe containe; at their redemption from their captivity in all countreys?

Rev. 7. 8, 9. &c. And as for the plagues of the Trumpets, it is manifeſt from the Text, That they were not to be powred out, *till after the ſealing of the* 144000 *of all the Tribes of Iſrael.* Which if it be underſtood of the generall converſion of the *Jewes*, (as many learned Expoſitours underſtand it) it is cleare, That the things contained in the Trumpets are not yet begunne: and conſequently, that they are literally to be taken alſo. Now, that the [12 *Tribes of Iſrael*,] there, are to be properly underſtood, theſe reaſons doe evince.

1. Becauſe there is no neceſſity to interpret them otherwiſe.

2. Becauſe [*the* 12 *Tribes of Iſrael*,] cannot in the ſame place be taken both properly & improperly. Properly, for them that are to be ſaved of all *the Tribes of Iſrael*; and improperly, for them that are to be ſaved of all other Nations.

3. Becauſe it is not probable, that by one Nation, by [*the* 12 *Tribes of Iſrael*,] *all Nations and kindreds, and people, and tongues* ſhould be meant. Or that Saint *John* knew not what Saints were meant by the 144000 *ſealed perſons of all the*

the Tribes of Israel; although he knew not what Saints *the great multitude of all Nations, and kindreds, and people, and tongues* were. Of whom the question was made to him, and not of the 144000 *of all the Tribes of Israel.*

4. Because these words, [*the 12 Tribes of Israel,*] are alwayes to be taken for the *Jewes.* And much rather are *the Tribes* distinctly numbred, so to be taken.

5. Because the sealed of *the Tribes*, and *the great multitude of all Nations, and kindreds, and people, and tongues*, are revealed as two distinct companies: whereof one [*the sealed Tribes,*] is finite, 144000, and the other [*the great multitude of all Nations*] Infinite, *a multitude which no man could number.*

6. Because the Apostle onely heard the number of *the sealed Jewes*: But he saw *afterwards the great multitude of all nations, and kindreds, and people, and tongues, standing before the Throne of God, and before the Lambe, clothed with long white robes, and palmes in their hands.* Wherefore by *These* are meant the Saints in glory, (as the Angel answered *chap. 7. ver. 14, 15. &c.*) to whom such robes were appointed to be given, at the opening of the fift seale, (the seale which comprehends under it, the fixe first trumpets,) and not the unglorified Saints: and consequently they are not the same persons with *the sealed of the 12 Tribes of Israel.*

7. Because [*the 12 Tribes of Israel,*] can neither be joyntly, nor severally taken for the beleeving *Gentiles.* Not joyntly, because no particular Tribe doth expresse any particular Church of the *Gentiles*: as *Judah* doth not signifie the Church of *England*: nor *Reuben*, the Church of *France, &c.* For every particular Tribe hath as much relation to the beleeving *Gentiles* of one Nation, as to the beleeving *Gentiles* of another Nation, and so may by it selfe as well be understood of all beleeving *Gentiles*, as of any beleeving *Gentiles.* And not severally, because no particular Tribe doth signifie all the particular Churches of the *Gentiles.* And if one should, then all should, (seeing there is the same number of sealed persons out of every Tribe,) and consequently, the beleeving *Gentiles*, would in *the sealing of the 12 Tribes*, be twelve severall times expresst.

8. Becauſe it is very unlikely, that this prophecy which containes the moſt remarkeable events that were to fall out in that part of the world, which the *Romanes* then poſſeſſed: and the chiefe alterations in the Church of God, from the time it was revealed, till the appearing of Chriſt, ſhould no where intimate the generall converſion of the *Jewes*; a doctrine ſo plentifully and plainely taught, by the Prophets, Apoſtles, and Chriſt himſelfe.

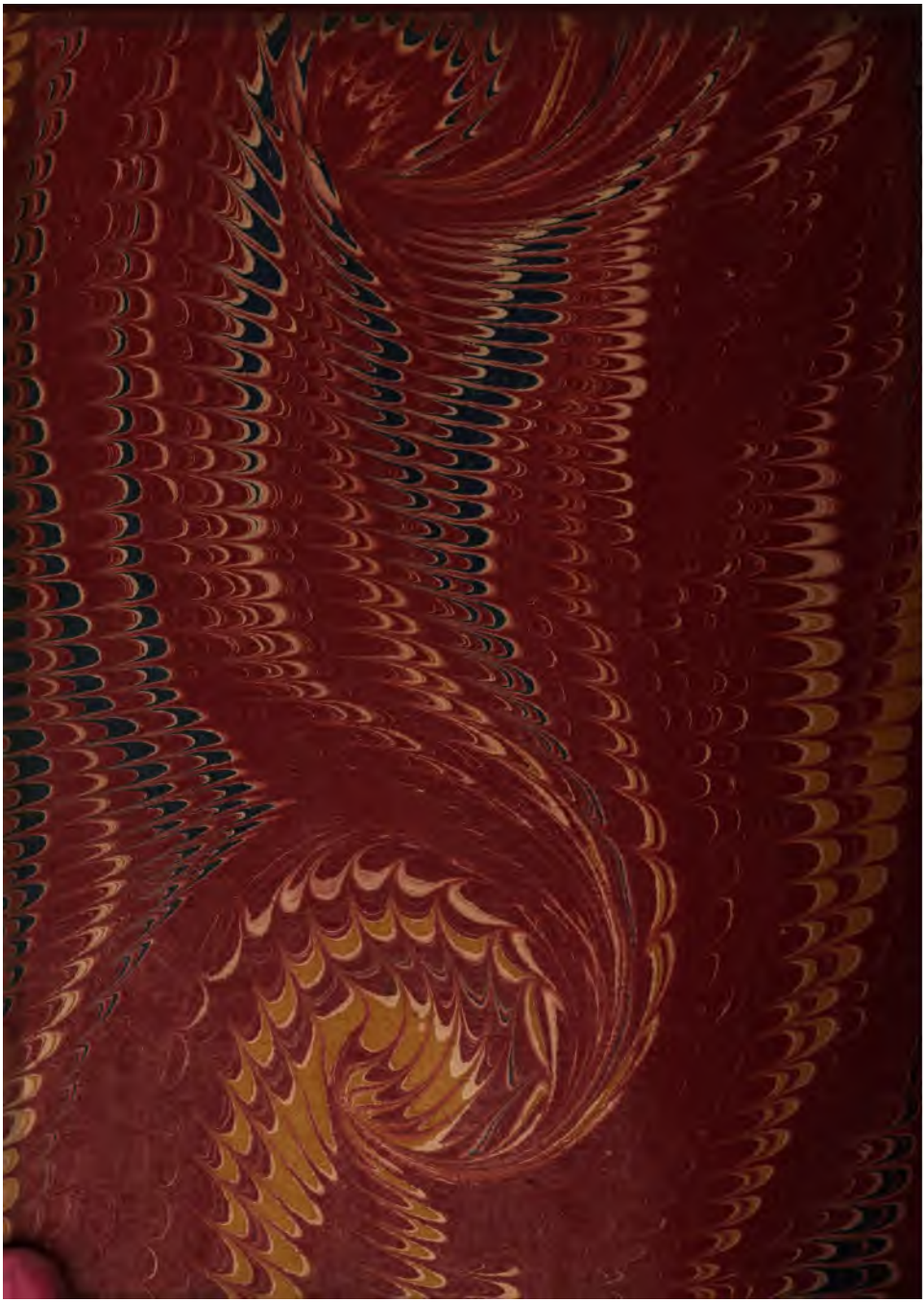
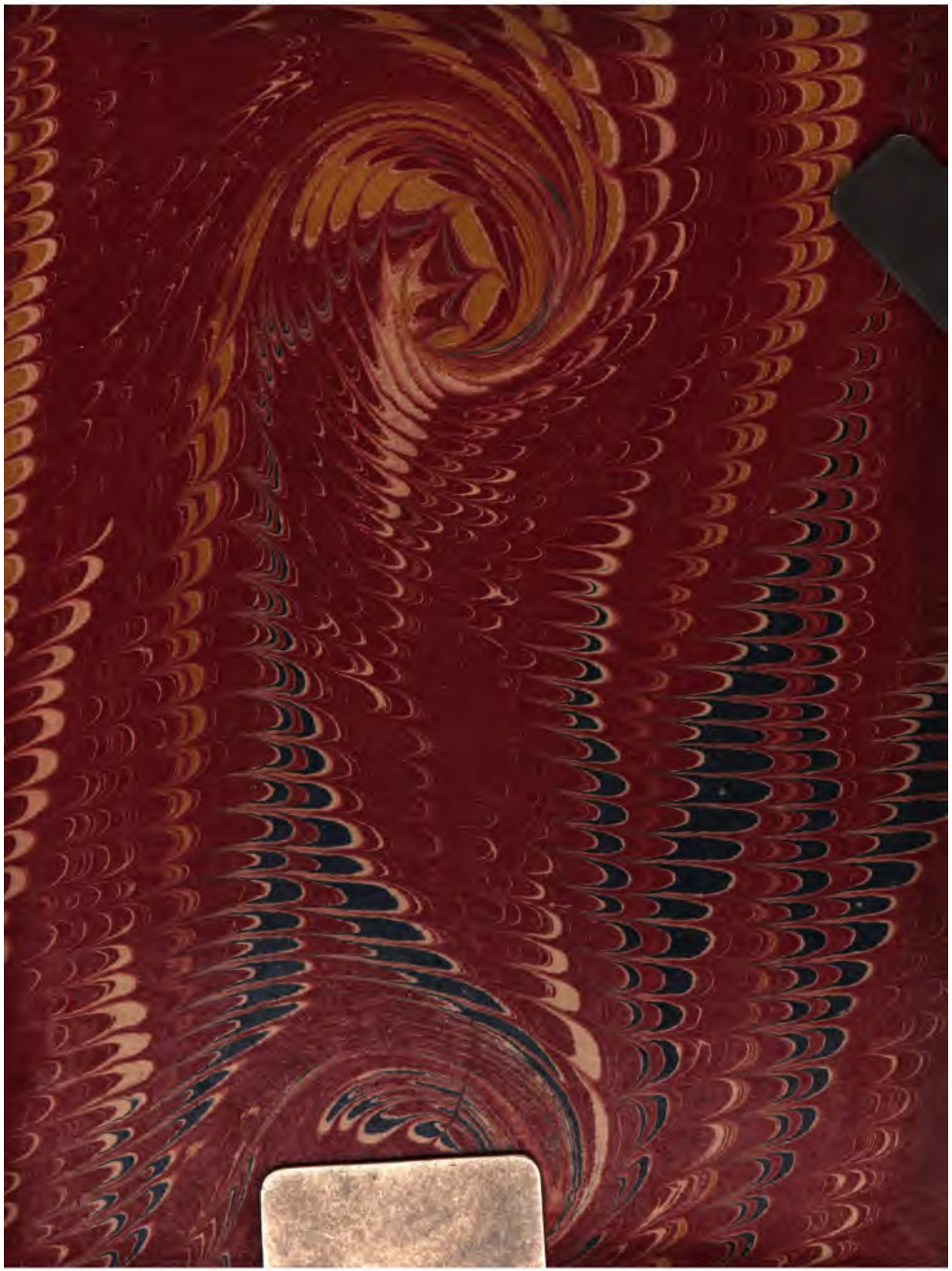
9. Becauſe ſome of the plagues under the Trumpets, are ſuch as were wrought at the *Jewes* deliverance out of *Egypt*. And though others of them are more wonderfull then any hitherto ſhewed: yet they are not impoſſible unto God, who can as well give unto *locuſts* a ſtrange ſhape, and a ſtrange power, as he can ſuddenly create them. And cauſe twenty thouſand times ten thouſand of his *Angels* in the appearance of horſe-men on a ſtrange kinde of horſes, *to kill the third part of men*; as well as he could cauſe ſuch a multitude *of horſes and chariots of fire* to appeare to *Eliſhas* ſervant 2 *King.* 6. 17.

10. And laſtly, Becauſe from the deſcriptions of the plagues, juſt exceptions may be made againſt any allegoricall expoſition that hath been, (or can be) given, either of the contents of the Trumpets, or of the Vials: as neither ſuiting with the ſtrangeneſſe, nor with the diverſity of the plagues, or of their events.

REVEL. 21. 24.

And the Nations of them which are ſaved, ſhall walke in the light of it: and the Kings of the earth doe bring their glory and honour into it.

By [*the Nations of them that are ſaved,*] are meant, I ſuppoſe, thoſe that ſhall be ſaved of the Nations in the time of Chriſts thouſand yeares reigne, mentioned in the former *chapter*. And by [*the Kings of the earth,*] are meant, I ſuppoſe, the Saints which ſhall governe the Nations with Chriſt in his thouſand yeares reigne on earth. So that it is, as if it had been ſaid, *That the whole*

whole number of the elect, that is, all the Saints which shall reigne with Christ, which shall be made rulers under him, when he comes to reigne, and all that are to be saved in the time of his reigne, shall (at the delivering up of his Kingdome to the Father,) be made partakers of the glory, that is to follow the last resurrection in the new Jerusalem, *where there shall be no more death, nor sorrow, nor crying, neither any more paine,* ver. 4.

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